The Bombay Guardian.

VOL. XXVI.—New Series.—No. 38. SATURDAY, NOVEMBER 20, 1880. Rs. 6 per annum in advance, with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

Letter from Rev. Narayen Sheshadri.

Philadelphia, Pa. U. S. 15th October.

My Dear Brother,—In my last letter I meant to request you to accompany us by Japan and San Francisco to your own highly favoured country, but as we lingered so long in the Celestial Empire, we could not get this accomplished. This has thrown me back in my correspondence.

We left Hongkong on the 4th of August last, and on the morning of the 12th of the same month the French Steamer, "Volga" which brought us most comfortably, anchored in the beautiful bay of Yokohama.

Yokohama is a very pretty town; it is as beautiful as any European or American town. It has fine broad streets, lit at night with gas light. Foreigners generally occupy large and airy houses. The walk along "the Band" is most beautiful. As one passes in "*jinrikshas*" or carriages, he has the whole view of the spleudid bay before him. A good deal of trade is carried on at this post.

Our missionary friends live on bluffs in very good houses with fine views on all sides. *Jinrikshas are two wheeled machines,* drawn by either one or two men who generally run as rapidly as our Dukhani ponies, minus their stubbornness. The native town is intersected with natural or artificial canals which assist the people in carrying on their trade. Ou the bluffs we saw a number of very fine buildings such as the International Hospital, High School for Japanese ladies superintended by missionary ladies in connexion with the Ladies' Boards in America &c.

After staying a day or two at Yokohama, I went to Tokio the present capital of Japan. It was formerly called Jeddo. We can either go by rail or sea. Now a days most people travel by rail which is entirely worked by Japanese officers and they seem to get on very well indeed. Tokio has a million of inhabitants and the main street is nearly seven miles long. The Japanese seem to be a much more enterprizing people than the Chinese. They have set up large educational institutions. The Japanese university is the most complete educational Institute to be found in Asia. It has rather more than twenty professors. Principal Dyer who is an accomplished Scotchman has raised it to its present state. Female education is as much encouraged and fostered as male education. They have public gardens and parks where all clssses of Japanese are to be found.

The missionary cause is very well represented indeed. There are Presbyterians from America and Scotland, Episcopal Methodists, Church Missionary Society people, and missionary brethren from the Baptist Board.

Most of the missionary brethren co-operate in the spirit of true evangelical Christianity. The three Presbyterian bodies have a united Theological Seminary with a staff of five or six professors belonging to their respective Boards and they seem to work together most harmoniously.

You will be gratified to hear that all these brethren received me in the spirit of true catholicity. I was privileged to preach to our Christian Japanese brethren four times in Tokio and once at Yokohama, and most of them seemed pleased with what they saw and heard. I spoke through interpreters. On a week day in a Japanese Hall I spoke for three hours. There were eight hundred Japanese Christians and non-Christians. I was told that there were nearly three hundred Budhist priests among them. Budhism is nominally professed in Japan as it is in China, but they *worship* their ancestors as well as representations of Budha. How strange! The various classes of Budhists such as the Jains and Shrawaks of India have begun to worship the monkey god Hanuman and Vyankoba or Balaji, and the Chinese and Japanese have become gross idolaters, and, yet the literary world is informed that this is the "Light of Asia" that is, I suppose, to enlighten the whole world oriental and occidental! A tree is known by its *fruit.* Both in China and Japan I have been told once and again that the inhabitants of both these countries are grossly immoral, and, if they do not abandon wickedness, they will soon be destroying themselves by means of their most pernicious habits. The Japanese as a nation are a pleasure loving and pleasure seeking people. They are seen in public streets till late hours at night engaged in all sorts of pleasure and amusements.

They are much more forward to adopt foreign manners anh customs and ways than their more conservative neighbours the Chinese.

You will be gratified to hear that both these countries are getting more and more opened up to receive the gospel of the Lord Jesus Christ, and the sooner they receive it the better. In fact no country in the world can rise in civilization and enlightenment without the benign influences of Christianity. "It is righteousness that exalteth a nation and sin is a reproach to any people." Ten or twelve years ago Japan had very few Christians and now there are twenty two presbyteries and thousands of Christians. A good many of them have been ordained as pastors and evangelists to bring their own people to the knowledge of Christianity. I felt peculiarly interested in a large number of them. The Rev. Mr. Ibuka of the Presbyterian Church rendered me most effective help in interpreting my addresses to the Japanese brethren both in Tokio and Yokohama.

I could only spend nine days in Japan. I wish I could have spent more time in this truly very pleasant country. It is volcanic in its origin but in some parts it is very fertile. Like the Chinese the Japanese are excellent farmers. I was informed that the country along the inland seas is most lovely, but I had not time to visit it.

I left Yokohama on the 21st of August for San Francisco in the most magnificent American Steam ship "the City of Tokio." She was the most comfortable vessel I have ever been on. The state cabins, the dining saloons, the social saloons, and other conveniences were of the best description. We were 18 days on the bosom of the mighty Pacific Ocean and according to its name, it was very pacific indeed, and the commodare and the other officers declared they never had such a pleasant and quiet passage as this. She was constructed in Philadelphia and there is just another vessel of the same dimensions as the city of Tokio, and that is "the City of Pekin." We of coursé saw no land for 18 days. We anchored in the bay of San Francisco on the 7th of September last and ever since that I have been preaching the gospel of God's grace to thousands of your countrymen at San Francisco, Chicago, Philadelphia, Boston, Harrisburg, Chambersburg, Oakville in Cumberland Valley, and Lancaster. The day before yesterday I saw the whole of Scotland in your states!

With warmest Chr. love to you and all inquiring friends in dear old Bombay,

Ever yours affectionately,

N. Sheshadri.

CHAUTAUQUA (U. S. A.) No. VI.

BY C. P. HARD.

In the opening exercises of tho C. Foreign Missionary Institute, Rev. S. Burford, Protestant Episcopalian, illustrated three axiomatic truths that faith, and the expressing of faith in love for the cause of Christ, and the manifestation of that love in obedience to divine command of missionary effort, are the duties of each soul. He closed his address, which reminded me of the many excellent addresses which I had heard from the lips of evangelical and earnest clergymen of the Church of England in India, with these beautiful words, "God says that one day it will be one of the blessed privileges you and I will have that God in His infinite mercy and love should permit us to stand before the great white throne, to say that in yonder world we did by our instrumentality send out a missionary, brave, strong and lion-hearted, a Selwyn, a Patterson, a Judson, or a Carey, and that souls through their instrumentality have been brought to eternal life. Think of these things, never object to foreign missions, and remember the three axiomatic truths I have brought before you; if you believe, you will do; if you do, you will sustain; and if you love you will support and propagate the Gospel. May God's blessings abide with the Chautauqua Foreign Missionary Institute, and may it abound more and more in every good word and work, and be prosperous in all things."

At seven o'clock of Saturday evening July 31st, the First Missionary Conference considered the "principal difficulties in the way of Foreign Missionary Work." Mr. Bose was called upon to state those of India. He mentioned, human nature; the gospel coming to the Indians through a dominant class charged with crimes in gaining possession of the land; prevalance of wrong philosophical notions, e. g. pantheism; caste; misconduct of nominal Christians; the inconsistencies of good Christian people. "There are in India thoroughly Christian men and good women, and those people sometimes are guilty of inconsistency, sometimes they are guilty of partiality. For instance, take a missionary who has an appointment at his disposal. A European applies for that appointment and a native applies for that appointment. The native is perhaps better fitted for it than the European, but national feeling and national prejudice lead the missionary to give the appointment to the European in preference to the better claim of the native. In all the offices of India the natives have been treated in this unjust manner, and from that they have become keen observers of such distinctions, and I believe such distinctions do more to prejudice the cause of Christianity than any thing else. A missionary sent to India to work among the heathen, and working by preference among the Europeans, is, I think, a phenomenon, that should be mentioned as a very great obstacle in the way of Christian progress, and natives clearly see that while sent for the heathen he is working for the non-heathen population. This is to say, he is not faithful; he is not doing faithfully the duties which he is paid for doing."

I may remark here that while thoughtful attention was given in each of the seven Conferences, to the suggestions of Mr. Bose, all present doubtless thought silently that no one can be a perfect judge as to all phases of a difficult subject. Such an eminent Indian as Dr. Wm. Butler, the founder of our mission in North India, suggested to me that we each must reserve the right of private judgment, even after Mr. Bose has ably and conscientiously stated his views. My own judgment is that Mr. Bose does not estimate to its full and terrible extent the evil of bad European influence in India, nor the very powerful missionary forces lying latent or just being developed among Europeans and Eurasians when thoroughly converted to God. He has objected to any assignment of funds from the North India Methodist Episcopal Treasury toward the maintenance of the school at Cawnpore in which Europeans and Eurasians are being taught. But experience shows that such thoroughly religious seminaries are in part theogical schools whence missionary workers come. He should not forget that attention paid to Europeans and the holding religious services with them have resulted in the receipts of many thousands of rupees by gifts for native schools, churches, support of evangelists etc.

Associating as largely as I did for years in India with Europeans, and with that class which can do, is doing and will do grand missionary work in India, the Eurasians, I may over estimate the importance of preliminary work to be done by some among these classes, and the benefits to arise from their utilizing their knowledge of vernaculars and native character in the evangelization of India. Let not the great missionary societies recall their forces from the lines adopted in preaching to and teaching the natives. But let all pray for the preliminary work which the Methodist Episcopal itinerants have undertaken in promoting a spiritual experience among the Europeans and their descendants, and in urging and guiding them to put forth all possible exertions for the redemption of the land of their birth or temporary or permanent adoption. Paul preached "first" to the Jews wherever found among masses of the heathen, in order that the "holy name" of God might not be daily "profaned among the heathen" by them, and that they might become a missionary force. The scores of thousands of the European and Eurasian classes in India should become just so many *missionaries*, so that statistical tables would no longer report six or seven hundred, but the whole of the classes referred to as an evangelising force. God bless all forms of Christian labor, all classes of workmen, and may He direct the zeal of each to the objects nearest to him so that the result shall be the triumph of Christ throughout the land.

WEEKLY REVIEW.

—Our municipal fathers may be credited with an earnest desire to improve the sanitation of Bombay. They are doing not a little which it is hoped will result in the improvement of the health of the city. It is time that something were done to promote this by opening up avenues from Back Bay into the heart of the city. Such an anomaly as Khetwady will scarcely be found in any other city of similar size in the world. The principal street in Khetwady has about a dozen roads running toward Grant Road and not one leading in the direction of the sea. Churney Road should be carried straight through to Grant Road and one or two large roads should be opened up south of it. It is now sometimes necessary to make a circuit of half a mile to go from one point to another which are not a furlong distant from each other, as the crow flies.

—Under the head of 'The inward Voice' the *Subodh Patrika* extracts from some 'Christian journal' a poem in which it finds the principle of natural religion beautifully expounded. The first four stanzas of this poem are as follows:

Oh, not on pope, or church, or parchment scroll,
Depends the truth that feeds the yearning soul,
The "still small voice," in accent sweet and clear,
Proclaims it ever to the inward ear.

"Man's spirit is the candle of the Lord;"
So saith the prophet wise, in ancient word;
"And wherefore of yourselves," the Master cries,
"Do ye not judge of what is right and wise?"

"The true light," kindled in the soul from birth,
"Lights every man that walks the beauteous earth;"
So saith the Teacher, wise, and pure, and free,
Who gave his life for man on Calvary.

Within the breast of man a light divine,
Through clouds of doubt and fear doth ever shine;
It warns from every false and dangerous road,
And points the way to truth, and heaven, and God.

What we particularly object to is the idea here presented that the Bible and even the Lord Jesus Christ teach the sufficiency of man's own mind to make known to him what is true and right and good. There is no such teaching in the Bible. It indeed teaches that there is in nature that which would be a revelation of the mind of God if man were truly desirous of doing the will of God. 'The still, small voice' has no acceptance with those who are, as all men naturally are, under the dominion of their corrupt natures. It is in the Scriptures of God that the voice of God is heard and if men had a true receptivity for the teachings of nature they would recognize at once the claims of the Bible. The exhortation to judge righteously is addressed to those who had the revelation of God. The passage taken from John 1st ch. 9th verse is surprisingly transformed from its proper meaning to one the very opposite. The hymn says.

'The true light' kindled in the soul from birth,
'Lights every man that walks the beauteous earth.

Here the attempt is made to persuade the reader that He who gave his life for man on Calvary taught that the true light was enjoyed by every man that walks the earth, whatever his religious views, and enjoyed by him from birth. Of course no revelation is necessary for man if the true light is with every man all his life long. Now the words in John 1, 9 are the words of the Evangelist. He is instituting a contrast between John the Forerunner and Christ. John, he says, was not that Light, but was sent to bear witness of that light. Then he goes on to say "That was the true Light which lighteth every man that cometh into the world. He, (this true Light,) was in the world and the world was made by him and the world knew him not. He (the true Light,) came unto his own and his own received him not. But as many as received him to them gave he power to become the sons of God, even to them that believe on his name." Thus it is plain that the true light is Christ. The English translation misleads people; a more correct translation would be, "That was the true Light which, coming into the world, *lighteth every man.*" That the coming into the world refers to the true Light, is evident from the next verse and from the fact that the same expression is repeatedly used of Christ in this Gospel. For instance John xii. 46, "I am come a light into the world that whosoever believeth on me should not abide in darkness." The Gospel is for every creature and whosoever will may take of the water of life. God has given the light of life for all mankind in the gospel, but they are not at all disposed to receive it. Christ himself testifies that men love darkness rather than light. I am the light of the world, he says; he that followeth me shall not walk in darkness but shall have the light of life. We protest therefore against the attempt to make it appear that Christ taught the all-sufficiency of the light of nature.

—Mr. Joseph Cook of Boston has received from the leading men of different denominations in London a very hearty and earnest reception. The occasion was furnished by a breakfast at which he and they were entertained by Mr. Geo. Williams. Mr. Cook expects to begin his lectures in Scotland.

—That division of the Presbyterian body who think it wrong to use hymns in the worship of God, succeeded in compelling the Council at Philadelphia to acqiesce in their tradition, and forego in all the meetings the use of their accustomed hymns. Dr. Cuyler writes about it as follows:

There was one feature of the Council that was exceedingly repulsive to nine-tenths of the audience, and that was the iron-clad exclusion of the name of Christ and the gospel of Calvary from the service of song! Instead of allowing that vast assemblage of Christians to sing such hymns as "Rock of Ages" and "All

Digitized with financial assistance from
Government of Maharashtra
on 28 February, 2020

hail the power of Jesus' name," they were limited to two or three scores of David's psalms—some of them rendered in uncouth and most unmusical translations! At the missionary services, when your hearts were stirred by such men as Dr. Murray Mitchell and Sheshadri and the African brother, we were not permitted to let our souls ring out,

"Waft, waft, ye winds, His story!
And you, ye waters, roll,
Till like a sea of glory,
It spreads from pole to pole."

The Messiah of Jewish prophecy was sung, but not the dying Redeemer of Calvary! Not a line that was composed since Jesus of Nazareth set foot upon this globe was allowed in the service of praise in that Council! All that sacrifice was made in order to gratify the prejudices of certain brethren who *preach* the New Testament and yet *refuse to sing it!* One good result will come from this prohibition of Christian hymns, and that is an intensified conviction of the folly of surrendering a precious privilege to suit a narrow prejudice. If the sticklers for Hebrew psalmody had chosen to *remain silent* while the rest of us sang Christian hymns, no one could find fault

—Mr. Thomas Hughes, author of Tom Brown, is the prime mover in an emigration scheme by means of which a considerable number of British farmers are transferred from the old country to a plateau of fifty thousand acres of ground in Tennessee. A town is already laid out there. The new enterprise was formally inaugurated on the 5th ult. when the Bishop of Tennessee dedicated the Church building, and various gentlemen made speeches. It is proposed that members of different denominations of Christians should use the one building, for divine worship.

—Lord Northbrook, in a lecture delivered in London, refers to mission work carried on among the Coles of Chota Nagpore. We infer that his Lordship was not in possession of all the facts of the case. He says:

"I have but a few moments left me to remind you that in India, besides Hindoos and Mussulmans there live tribes which represent the original inhabitants of the soil. The barbarous customs which, until very lately, prevailed among some of them, would fill you with horror and astonishment if I had time to describe them. Human sacrifices were not uncommon. But if barbarous customs linger still among these tribes, it is among them also that the efforts of Christian missionaries have been most successful. There, no caste institutions, and no ancient and powerful religions interfere with the acceptance of the Bible. I have seen in one place two large churches, which upon festival days were filled by the villagers of the neighbourhood who in thousands had embraced the Christian religion through the efforts of the Society for the Propagation of the Gospel and of an excellent German mission, who greatly to their credit carried on their good work in perfect harmony. There I saw young men of the Cole tribe being prepared for the Christian ministry receiving instruction in Greek, and, moreover, in the composition of sermons, a branch of ecclesiastical education which might perhaps be introduced, not without advantage, into the studies of the younger clergy of the Church of England.

The mission among the Coles of Chota Nagpore was established by Gossner's Missionary Society. In the course of 13 years viz. from 1845 to 1868 these laborious and persevering missionaries gathered many thousand converts; at the end of 1868 the number of baptized amounted to 11,108. It was at this time that some of the missionaries entered into communications with the S. P. G. and induced about 4000 of the Christian community to unite with them in placing themselves under the care of that society. These missiocaries were re-ordained by the Bishop of Calcutta.

—We have much pleasure in announcing the safe arrival of the Inskip company of evangelists on Tuesday last, viz the Rev. Messrs. Inskip, Macdonald and Wood, and their wives. These brethren conducted a very successful series of services in Liverpool before leaving. They come to India with the expectation of spending about three months here. They proceed to Poona at the beginning of next week, and expect to conduct services there from Tuesday night to the commencement of the ensuing week. These services will be conducted in their own tabernacle, or large tent, which has been forwarded to Poona. They expect to begin their series of services in Bombay Saturday evening, December 4th, and continue till about the 20th. Their next centre of work will be in Allahabad from Dec. 25th to Jan. 2nd. Then, Bareilly, Jan. 5-10. Lucknow 14-18. Calcutta, 22nd to Feb. 1st. Madras Feb. 5th. On their return from Poona the tabernacle will be pitched in an eligible site on the esplanade. Some of our readers know, and others may not know, that these brethren have been for some years connected with an association known as the "National Association for the promotion of Holiness," and their labours in this connection have been remarkably owned of God The Rev. J. A. Wood is the author of a most useful work entitled "Perfect Love" which we have just been reading with great interest in its 25th edition, and of a similarly successful work intitled "Purity and Maturity." The Rev. W. Macdonald is the author of a work entitled "The New Testament Standard of Piety," which has been much used of the Lord, and he is editor of "the Advocate of Christian Holiness." The Rev. John Inskip is editor of the *Christian Standard and Home Journal*, of which we have had occasion to speak before. We have very great satisfaction in extending to these brethren a hearty welcome to India having been impressed ever since our arrival iu the country, that a higher standard of piety must be reached by Christians here, European and Natives, before we can expect to see the Gospel win its way among the unconverted millions. We believe that there is nothing so near the heart of the Apostle and High-Priest of our profession as this. It is to be remarked that these brethren have been much used of the Lord in the conversion of sinners, even while setting forth the claims of the Gospel upon the whole-hearted allegiance of Christians. Many will say perhaps, Can these preachsrs tell us any thing that we don't know? Perhaps not. Yet how often has it happened that a truth has slumbered long in our minds before we became aware of the blessing that was latent in it, which we have been led by the words of others to make our own in some good hour. Most Christians carry about with them in their heads a reserve of divine truth sufficient to set the world on fire if carried home to the heart by the mighty power of the Spirit of God.

—On Thursday evening last a meeting for the reception of the Evangelists mentioned above was held in Grant Road Church. The room was full to overflowing. After prayer by Mr. Osborn. P. E. Madras District, some introductory remarks were made by Messrs. Bowen, Fox and Row. Mr. Fox, P. E. Bombay district, spoke of the evangelists who had already visited this country since 1874, Dr. Somerville, Mr. Sholto Douglas, Mr. Pim and Mr. Burnell, and of the blessing that had rested upon their labours. He emphasized the fact that the doctrine of holiness had been made prominent in Mr. Douglas' preaching. The present evangelists, though Methodists, came seeking the good of all, without distinction, desiring that Christ should be all in all. He gave an example of the kind of fusion that goes on when the Spirit of God is poured out by what was witnessed at the recent Daseyrah meetings at Lucknow. The three evangelists having been introduced to the meeting, and Mr. Inskip having been asked to take charge of the meeting, the latter proceeded to say that he felt very ill-fitted to take charge of any thing, even of himself, as after the long sea voyage, every thing was still swimming around him, and he seemed to himself to be still rocked in the cradle of the deep. He said the feeling predominant in his mind since landing, was one of wonder, especially at the great number of warm-hearted Christians who had greeted them and made them to feel at home in this far-off land. The speaker glorified God that he had raised up John Wesley and established Methodism, but at the same time expressed his cordial sympathy with Christians of all denominations, and the pleasure that he had in working with them for the One Master. He disclaimed all dependence on measures and methods and even on doctrines. Nor did he consider that their past successes were any guarantee that they would be similarly blessed here, recognizing the difference between their present circumstances and those under which they had hitherto laboured. He felt that they were absolutely dependent on the grace of God for success in this country. All help must come from God; all success must be from the outpouring of the Spirit of God. Let all remember this, and until the beginning of the special sesvices be instant in prayer so that all may come together with one heart, one mind, one faith, one baptism, even the baptism of the Holy Ghost. There was encouragement in the fact that there were more than 50,000 persons in America, England, Ireland &c. who were continually pleading with God in prayer for a blessing upon this evangelistic mission. He spoke of the intimate relations in which he had been standing to Wm Taylor during the last three years, and of the joy that he has in being permitted to help forward his work in S. America and India. Mr. Macdonald, who followed, said that the only method by which the church can be victorious is that the members of the church should be endued with power from on high so as to show what grace can accomplish for them, and thus awaken convictions of need in those who are not Christ's. Mr. Wood said that since the close of the civil war in America God had been pouring out his Spirit in America, in a revival of holiness. The subject had assumed great prominence all over the land. American Christians had been made sensible of the great need of heart religion to stem the adverse influences brought in by the multitude of emigrants from different countries of Europe. The National Camp-meetings all over the country had been attended by from one to fifteen thousand. Where there was one minister fifteen years ago, preaching the doc-

trine of holiness, there were twenty now. During the 100 days the party had spent in England they had held 208 services, meeting every where with sympathy on this subject. How deep the impression made by the addresses of these brethren appeared at the close of the meeting when a very large number gathered around the communion rail to pour out their hearts in prayer for a baptism of the Spirit.

—We are favoured with the second Annual Report of the "Faith Mission Work" carried on in Basim, a place in W. Berar. Mission work in this place was initiated by Miss Drake, (now Mrs. Osborn,) some five years ago, and has been carried on from the beginning till now by unmarried ladies from America, accustomed to the refinements and sweet home influences of a country where the blessings of the Gospel are poured out in large measure. We should think that many might well be impressed at the thought of the self-denial connected with the migration of such to a town in India where the face of a European is a wonder and where, in the nature of things, the privilege of making known the Gospel must be purchased by long devotion to the study of the language, and by many weary attempts to find some sympathetic chord in the hearts of the people upon which their Gospel can take hold. Nothing but the consciousness of the Saviour's presence and love can sustain in such an enterprise. These missionary ladies, Miss Wheeler and Miss Sisson, regard their work as a branch of Dr. Cullis' 'Faith Work' in Boston, without any pledged support from him. The Lord has raised them up many friends in America and some in this country who have supplied them, not sometimes without painful delay. Their needs were especially great last year for they were engaged in building a Mission House. The expenditure on the building was Rs. 5,707; all their other expenses, including the support of some orphans, only amounted to Rs. 1,486. The present Report gives us glimpses of the straits in which they sometimes found themselves, and of the timely deliverances and of much spiritual blessing experienced by themselves and the orphans.

—We are glad to hear of a reinforcement for the Kolapur Mission of the Am. Pres. Board, arrived this week from America, in the persons of the Rev. Mr. and Mrs. Tedford. By the same steamer, the Rev. Mr. Forman of the Am. Pres. Mission, Lahore, returned to this country from a visit to his native land. Mr. Forman arrived first in India in January, 1848.

—The Russian Government, actuated of course by the most disinterested considerations, has offered to assist Persia in putting down the revolted Kurds. We do not know if the alarm inspired by this offer has stimulated Persia or not, but according to the latest telegrams the Persian army has succeeded in utterly routing the Kurds. These are mostly Turkish Kurds, for whom Turkey itself has been spoiled as a ravaging ground by the prevailing famine.

—No present or future discoveries in science will ever transmute the moral dross in human nature into the pure gold of virtue. No spectrum analysis of the light of the nebbulæ will enable us to find God. If we are to be made holy, we must ask the Holy One to sanctify us. If we are to know the infinite joy of divine love, we must seek it in divine communion.—*Miss Cobbe.*

The Bombay Guardian.

SATURDAY, NOVEMBER 20, 1880.

THE STONE AND THE IMAGE. I.

In the second Chapter of Daniel is a prophecy embracing the great kingdoms of this world, reaching down to a period yet future but probably not distant, when the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ. Any one who will give the least attention to the subject, cannot but admit that unless we recognize the inspired character of the record, the existence of such a prophecy, verified step by step down to the present day, must be regarded as one of the wonders of the world, an insoluble mystery in fact. With regard to the antiquity of the prophecy it is not doubted that it was translated from the Hebrew and Chaldaic into the Greek and widely distributed over the east and west, at least two centuries before Christ. Could any thing be bolder than for an uninspired man to undertake to give an outline of all future history for twenty-five centuries? Is it conceivable that if a hundred persons should attempt this, a single one of their attempts would be found to tally throughout with the facts? We cannot now go into the details of this prophecy; suffice it to say that the empires here outlined are the Babylonian, the Medo-Persian, the Macedonian, the Roman and the kingdoms into which the Roman Empire should be split up. It is said of the toes of the feet that they are "part of iron and part of clay, partly strong and partly broken." The dream was seen by Nebuchadnezzar, and the strength of dominion is accordingly made to consist in autocracy. The conception of sovereignty embodied in the vision is that of absolute power on the part of the monarch. In the kingdoms of the last days this conception shall be departed from, and the Governments shall be modified in a way not witnessed before. "Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." What have we here but constitutional or representative Government? Parliaments representing the authority of the people and limiting the power of the monarch? Modern history shows how difficult it has been to combine these two, so that they shall cohere together, and not regard each other with jealousy. But a stone was cut out of a mountain without hands (by the operation of God,) "which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, and there was no place found for them; and the stone that smote the image became a great mountain and filled the whole earth." Which is thus explained in v. 44: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Now we learn from these statements that the existing kingdoms of Europe, however much they may have been modified in their laws and principles by the Gospel, are yet in essential conflict with the laws and principles laid down in the Gospel. Very remarkable approaches have been made in many countries to the principle of religious liberty; yet who can point to any nation that undertakes to govern itself in accordance with the principles of the Gospel? In none of the great kingdoms of this day has this thing been even proposed.

The kingdom set up by the God of heaven is the kingdom of our Lord Jesus Christ. When Christ was about to appear, John the Baptist came preaching, 'the kingdom of heaven is at hand.' When Jesus began to preach he did the same thing. The Gospel which he preached is called the Gospel of the kingdom. The laws of the kingdom are brought out fully in the Sermon on the mount. 'The kingdom of God is righteousness, peace and joy, in the Holy Ghost.' Christ is made sovereign in the heart by the reception of the Holy Ghost in his fulness. This Gospel of the kingdom is found in its completeness in the New Testament. The saints are 'built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit.'

Now the point to be particularly observed is that the stone cut out of the mountain without hands, does not immediately destroy the image. As a matter of fact, nineteen centuries have gone by and the kingdoms of this world have not yet become the kingdoms of *our Lord Jesus Christ. We will enquire for* the cause of this in our next.

THOUGHTS ON REVELATION. XIV.

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." xiii. 6. Here we are told something about the pnblic utterances, the decretals, the articles of faith propounded by this Ruler who claims to be an authoritative teacher, having power to determine what is truth, what men shall believe, what their religion shall be in all its details. What he said was of the nature of blasphemy, though professing ts be something very different. It was of the nature of blasphemy because it was in essential contradiction with the most sacred truths of revelation. The name of God was blasphemed by a misrepresentation of his attributes. The Name of God is gloriously revealed in Christ; but in this system Christ is denied his true headship, and is supplanted by one that teaches a multitude of things directly opposed to the teaching of Christ. Christ says, "No man cometh unto the Father but by me;" he declares that the Father loveth the Son and hath delivered into his hands all things pertaining to man's salvation; because of this love of the Father for the Son, whosoever believeth is saved, whosoever believeth not doth not see life. In the Old Testament the name of God is said to have been blasphemed by the worship rendered to idols by those who professed to be the people of God. To blaspheme the tabernacle of God is to represent those to be the people of God, the Church of God, whom God repudiates. See Acts xv. 14-17, where the Church founded by the apostles of Christ

is said to be the tabernacle of David.* In the apostate system, regeneration is said to be by baptism and not to involve a change of heart, and an immense multitude of people are encouraged to regard themselves as Christians because of it. In the tabernacle of Christ there is but one priest, even our great High-Priest. See Hebrews x. 19-23. "And them that dwell in heaven." In the 8th verse we find those who belong to the apostate system, designated as those that dwell upon the earth. The Apostle Paul, writing to the Philippians, speaks of some who walk, that is, make a Christian profession, and *who mind earthly things*. The true new birth introduces to the kingdom of heaven. Christians are not of the world; risen with Christ, they seek the things that are above; they sit with Christ in heavenly places. Such, refusing to betray the truth of Christ by conforming to the established religion are stigmatized as heretics and persecuted to the death. Even if we take the words as literally applying to those who are in heaven, it is not difficult to show that these too are blasphemed in the apostate system by being represented as mediators and intercessors, procuring for saints on earth what cannot be obtained by simple prayer in the name of Christ. We are sure that nothing in the world could send so keen a sword to the heart of the blessed Mary as to be represented as dividing with her Son the power to save mankind, or the Mediatorship. The system of which we are naturally led to think by these prophecies is one in which saints in heaven are represented as in league with the priests of earth to lead men into idolatry and image-worship.

"And it was given unto him to make war with the saints and to overcome them; and power was given unto him over all kindreds, and tongues and nations." Saints are they who are sanctified by the truth, and are led by the Spirit of God. All true believers are represented in the New Testament as saints. This great power makes war with those who refuse to give up the teachings of the Bible, and to embrace doctrines essentially opposed to them. Fifty issues of the *Guardian* would not contain the account of all the persecutions undergone by those whose fidelity to Christ compelled them to protest against the requirements of Rome. But some one may say, it is war that is here spoken of, not the persecution of individuals so much as organized campaigns. Well, a large volume would be needed to give a full record of the religious wars waged for many centuries by Rome against the communities that refused her dictation. They overcome these so far as material power could accomplish it; so as to put down the attempts at resistance; Rome remained mistress of the situation, and extended her sceptre over all kindreds and tongues and nations of those portions of the world embraced in these prophecies, the portions once reigned over by the four great kingdoms of Daniel II. Thus Rome found herself in a position to claim the title of *Catholic* or universal. The Church of Rome did not prevail in the sense of extinguishing the testimony for Christ in the world, for whatever victories were obtained, the inquisition was still found necessary; the woman who represents the true Church was in the wilderness.

* In the centre of what is called the altar of every Romish chapel, a little in front, stands what is called the tabernacle, containing the wafer, the Real Presence.

REMINISCENCES. XCII.

Diary Sept. 28, 1845.

A good day, comparatively speaking, because a day of mourning, longing and supplication. I have been thirsting for faith; I feel that this is what I want. I have come to the conclusion that there is no right theory of religion that does away with the necessity of striving in prayer.

Oct. 1. A notable day; I enter upon my middle year; I meet my classmates again. And first, let me lift up my heart to the Giver of all good, that I am one of these highly-favoured ones, that I have been preserved for this, that I am leading a life of so much peace and pleasantness. If a man were taken by his sovereign from the dunghill where he had been passing his previous life, and installed in one of the finest apartments of the royal palace, and clothed with all distinction and dignity, would he display gratitude, or would his mind be filled with desires for something better yet? Let the predominant feeling of my mind be gratitude; let not the sense of my necessities overpower this. I want now seriously to apprehend my responsibilities in the seminary, to know how I can glorify God; how I can influence my brethren to their greatest good; to overcome all bad tendencies in myself; to keep down the desire of their approbation and uppermost the desire of their good. Oh if I could only exhibit to them a truly spiritual life; it would be more than all exhortations. Let me feed upon religion. Let me banish all levity from my intercourse with them. Let me be humble. One thing: in all religious exercises, let me *be* and not merely seem devout. No more mere semblances of prayer.

2. *Do I know myself?* Am I not under the greatest hallucination in respect to myself? All conceit of progress made is delusion and without foundation. I have no more spirit to speak to sinners than I had at the beginning of this year.

Oct. 10. I think I am now at my worst estate. Have been for a week most deeply exercised. It has seemed to me that I had but one thing to do; to go to the mercy-seat and hold on until I had attained the blessing I covet, even sanctification. Last Saturday night, a young man and myself agreed to pray until Monday night. I prayed till then and have been praying ever since. Strange to say, I have been getting worse and worse. The more I pray, the more devilish I get, if I mistake not. I have already lost all pleasure in tract-visiting, Sabbath school instruction, and efforts for the good of others generally. I have lost all pleasure in reading the word of God. I am a miserable being. I am famishing in the midst of abundance. What now shall I do? To whom shall I go? Is there another Calvary? God forbid. The sun shines brightly for every body; but clouds and darkness are around me. It is awful that the word of God should be distasteful to me. It is so because of the pain excited by my insensibility, If I were more alarmed it might be better with me; but I cannot renounce my hope. It is my misery that I attained a hope without attaining a sense of the preciousness of Christ. God deliver me from a false peace. O man, proud man, what a helpless creature art thou when thou wouldst put on holiness.

The reader will hardly fail to note the resemblance between these exercises and those described in the latter part of Romans vii. where Paul tells us what the law, that is, the sense of obligation combined with reliance on one's own efforts can do. Homunculus had his gaze all the time fixed on his own heart, and of course failed to find the answer to his prayers, for that was to be found in another direction altogether.

11. Last night a book came providentially into my hand, which I trust is to be the means of a blessing to my soul. If I can read providences, it is clear what God would have me strive for, even sanctification. "Upham's Interior Life." It has opened my eyes in one respect. I see where my faith fails. The faith I want is an appropriative faith, one by which I can regard God as my God, Christ as my own Saviour, the Holy Spirit as in the world for my sanctification. And the reason that the word of God has not been more operative on me is that I have not read it with this particular faith. The Bible addresses men individually. Love individualizes its objects. It is not God's love for the race that is going to affect us, but his love for me and me. [This may be illustrated thus: The State provides a Hospital for a community, and every sick man is free to go there. How seldom do we perceive among the patients of a Hospital, any thing that looks like gratitude! A mere bouquet given to one of them personally affects them more. They murmur and complain if they fail to receive the atttention which they think they should. Most men look upon God's provision for the salvation of men in this way; as some thing provided for the race; and seem to feel no thankfulness for their own supposed share therein.] But when the Spirit of adoption is given to a man, he then exclaims with Paul, I live by the faith of him who loved me and gave himself for me.—Every thing in vain; I am a wretched thing. Shall I consecrate myself to God? Let me do my part. It is an awful thing for a creature so volatile as myself to consecrate himself to a holy God; but it is still more awful to remain unconsecrated. But in fact, by my Christian profession, I am nominally consecrated; and the object of the present consecration would be to remove the lie from my profession and strengthen the bands of God upon me. I feel the awful effects of having been twenty-eight years without God in the world. The whole constitution of my mind has become sin, so that I can scarcely see my sin, because there is nothing to contrast it with. I feel at times that I shall certainly ruin myself if God do not prevent. My tendency is to self-destruction. Oh if I could only make an entire con secration of myself; not as a price to purchase some good; but in a spirit of resignation to any and all of his dispensation.

INTERNATIONAL BIBLE STUDY.

November 28th, 1880. *Genesis* XVIII. 16-33.

"And the men rose up from thence; and Abraham went with them. And the Lord said, Shall I hide from Abraham the thing which I do?" Three men had partaken of the hospitality of Abraham. They were in the likeness of men, but were evidently angels, and one of them is the Lord of all, and is recognized as such by Abraham. This would be very wonderful, if all such incidents of the intercourse between heaven and earth were not eclipsed as they are by the incarnation of God in Christ. It seems reasonable to suppose that the human form, in which angels occasionally appeared, both in Old Testament and New Testament times, was taken by these heavenly beings for the occasion simply when they thus appeared. To the divine energy it is as simple a matter to bring into immediate existence a human form for the use of an angel, as to build up such a form in the course of twenty years. God was about to put forth his power for the destruction of the cities of the plain and their guilty inhabitants, and he was willing that Abraham should know of it, for reasons that appear in the latter part of the chapter. So God is not unwilling that his people should know his purpose to execute judgment upon the world in order that they may be led to do

what in them lies, by prayer, and by the preaching of the Gospel, for the salvation of men. "I know him that he will command his children and his household after him, and they shall keep the way of the Lord." The secret of the Lord is with them that fear him. They who have a true fear of God will not merely obey him themselves but will do their best to induce all who are dependent upon them to fear him. It is a right thing for every man to do, and therefor it is a right thing to use our influence to persuade those who are dependent on us to fear him also. Christian parents may expect the blessing of God upon their children and upon their servants, when they most carefuly seek to bring them habitually under the power of the truth.

"I will go down now and see whether they have done altogether according to the cry of it which is come unto me." The speaker here speaks like a divine person under human limitations. God in Christ was under human limitations; he was in one place at a time, visible there and only there; he grew in wisdom and stature. The common opinion concerning such expressions as those addressed by the Lord to Abraham is that God accommodated himself to human apprehensions. The writer or writers of Genesis (if there were more than one) knew perfectly well that God is in his own nature omnipresent and omniscient, and it was certainly not through ignorance of these things that they used the language they did. In order that Abraham might be emboldened to offer the prayers which he did on behalf of the dwellers of the plain, it was necessary that the Lord's decision should not appear absolute. "The men went towards Sodom: but Abrahm stood yet before the Lord." Men in these days imagine that they have attained to higher conceptions of the dignity and majesty of God than their progenitors had, and fancy that it was through ignorance of the true nature of God that men spoke of such communications as are here recorded. But the simplicity of faith has a far more accurate conception of the deity than science has. Men of faith know that God is love, and that all his perfections are made subservient to the exigencies of love. More of God can be learned from the account of this interview between Abraham and the Lord of Hosts, than from all the Huxleys of this or any other age. And one evidence of this is that the scientific conception leaves men uninfluenced by the character of God, while the views of men of faith bring them mightily nnder the influence of God. "Peradventure there are fifty righteous within the city; wilt thou not spare the place?" This is the beginning of a wonderful series of triumphant prayers, evincing in a sublime way the readiness of God to be influenced by the prayer of faith, even when engaged in executing judgment upon communities. "Shall not the Judge of all the earth do right?" It must not be for a moment supposed that Abraham dreams of setting up his own notions of what is right in God, against God's own mind in the matter. It is not that at all. Abraham knew nothing of God but what he had learned *from* God. But just as a Father is never better pleased than when his little child comes and entreats him for something which another would not venture to mention before him, because he sees in it the evidence that the child believes in his love, so Abraham knew that God was not unwilling that he should plead with him for the salvation of these cities, with such arguments as he could think of. Abraham receives a promise that the destruction shall not take place, if fifty righeous men are found there. He does not dare to let matters rest here; possibly there may not be so many. So, by degrees he falls to 45, to 40, to 30, to 20, to 10. Abraham cannot go any further. The next descent would be to Lot and his family and probably Abraham had reason to believe that salvation would be extended to these. But let us look a little at the principle of divine government brought out here. God in answer to the prayer of faith is willing to avert from a community his punitive wrath, if there are ten men there led by his Spirit. In such case there is evidence that the truth is making its way, it may be very slowly, but still there is a leavening influence; and if these ten persons are faithful, it may be expected that the work of God will go on there and many more be brought to submit. God destroys Sodom after there had been for years a testimony to the truth among them; they had steeled themselves against it. Month after month, and year after year, they had determinately refused to let God's thoughts have currency among them. When God had used Abraham for the discomfiture of their enemies, they should have heard the voice of God speaking to them in that event. But, no, they hardened their hearts against this condescension on the part of God. We learn from this portion of God's word the importance of evangelical missions which aim to establish at least ten or more righteous persons in every community, to be the salt thereof.

WITNESSING FOR JESUS.

The early Christians were to be witnesses for Christ from Jerusalem to the uttermost parts of the earth. Wherever they went they witnessed of his life, death and resurrection and testified that he that believeth shall be saved.

We cannot successfully impress any truth upon others unless we ourselves have been deeply moved by it.

Luther studied the word of God some time, but was not fitted for a reformer till he had solved the problem experimentally that we are justified by faith in Christ; John Wesley was a regularly ordained minister of the Church of England; was earnest and honest; had even gone to America to preach the gospel; but up to that time had no experimental knowledge of conversion; it was not till he had received this light that he became a power in God's hand of the awakening and conversion of many.

The successful temperance workers of the day are men with an experience. A Gough could draw such pictures as none could have painted who had not once and again felt the keen sorrows that come to the unfortunate. Two of the most successful men in the American temperance work, Dr. Reynolds and Mr. Murphy have an experience that makes them akin to the drunkard on the verge of ruin; the simple story of how they were rescued has been the means of restoring to society thousands who to all human appearances were lost.

So too, my readers, if we would be witnesses for Jesus we should have an experience; we should have somewhat to testify; the more simple and natural our story the better.

If any among us has been holy from birth, such an one may be ready for heaven, but I fail to see the good such can do on earth; most men and women with whom we come in contact are now or have been sinners—wanderers from God; they one and all have the same experience—while in sin—an unrest—a spiritual indigestion expressed in the Scriptures thus—"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt; there is no peace, saith my God, to the wicked." If any fail to have this experience it only proves that the spritual perception is not normal.

We should know what sorrow for sin is; what it is to loathe sin and turn away from it; we should remember how, when all else failed us, we accepted the Lord Jesus Christ as our personal Saviour and found joy and peace in Him.

My readers, Jesus came, lived among men and died that He might establish his kingdom in the hearts of his children; He depends upon us to continue the conquest already begun. It may not be *our* duty to proclaim the Gospel of peace as a herald, but we may each tell the "Old, old story of Jesus and his love." We may be his witnesses as to what He has done for us; if we have no experience of how He Saved us from our sins then let us keep silence, but if indeed we know that He forgives our sins—that his blood washes them all away, then let us loyally tell of his power to save, to our associates who need a divine Saviour as well as ourselves.

Let us seek to subordinate all that concerns us to God and his will, and lovingly in meekness tell what wonders Jesus has performed in making us new creatures in Him.

Peachy T. Wilson.

Gurhal, Nov. 5, 1880.

NOTICES.

Services to-morrow: Grant Road M. E. Church; 8-30 A. M. W. Gardner; 6 P. M. J. S. Inskip.——Dean Lane, Fort; 11 A. M. W. Macdonald.——Mazagon 11 A. M. J. A. Wood. In order to give all an opportunity of hearing Rev. J. S. Inskip, there will be no evening service at Dean Lane and Mazagon.

Received for the Thakur Mission, Egutpoora, from Mrs. D. Rs. 15.

Epitome of News.

Saturday, November 13.

—*Deccan Herald:* "A few days we said that the home authorities had resolved upon a complete botanical survey of India, that the subject had excited considerable interest among scientific circles at home—and we now add—in India also. We now learn that for the last dozen years the botanical survey has been the hobby of Dr. Forbes Watson, and one or two other gentlemen in the India office. The officer to whom, by general consent, the management of the survey was long assigned by anticipation, namely Mr. King of Calcutta, is singularly well-fitted to undertake the task. It is expected that the survey will extend over ten years; but long before the expiry of that period, the surveyors would be able to supply Government with a great deal of information which would prove of the greatest practical value to the country."

Monday, November 15.

—*Bombay Review*: Last week we referred to the Chinese Ambassador in London having been enlighteniug the *Nineteenth Century* Britons on political and social affairs. Here is further evidence that the wits of the Celestial Empire are very far yet from being used up:—

The Western Empresses, it is said, have decided that all those who are in favour of war should sign a document, guarnteeing that, if Chiua should lose, the subscribers to it *will pay all the indemnity* that may be payable by China to Russia, since His Majesty is *not of age* and they are *but two women*, and would not take the responsibility of declaring war against Russia. This document is said to have been sent *first* for

signature to Li Hungchang as Grand Secretary and Senior Guardian of the Emperor, and also as the Principal Grandee; and he, after consulting with his principal officers, declared *in favour of peace*. At a recent grand council of the Western Empresses, the princes and the senior members of the six boards, as well as Chung How attended, and it is stated that it was agreed that arbitration be resorted to for the settlement of the Livadia Treaty question, one of the foreign ministers on one side and Li Hungchang on the other.

—Speaking at the recent meeting of the Congregational Union Signor Varnier, a converted Roman Catholic priest, said that he went out to India a full believer in the truth of Roman Catholicism. He was struck with what he noted of the faith and love of Protestant missionaries, whom he had been taught to regard as an incarnation of wickedness. Finding that he was wrong in the view which he had taken of Protestants, he began to doubt whether he was not wrong on other points, and he was led to embrace the simple Gospel, and to go back to Sicily and teach his countrymen that Christ was not the stern judge who needed to be approached through mediators. He was there the means of converting another Romish priest, Scuteri, who had come to rebuke him for leading souls to Satan, and he was now a fellow-labourer in the spread of the Gospel in Sicily, where people were hungering and thirsting for the Word of God, and where a successful work was going on.

—*Rock*, Oct. 22: Dr. Lynch, Roman Catholic Bishop of Kildare, on the occasion of his visitation held recently in the parish church of Naas, spoke strongly to the people against emigration to America, where, he said, dreadful dangers would beset their path. He had it on the "authority of a good, holy and intelligent American missionary priest, that nearly seven out of ten who went to America neglected their *religious duties!" He added that he knew "no* place on earth where a man or woman could so safely and surely save their immortal souls as in dear old Ireland." Is not this a remarkable testimony to the fact that Romanists only too gladly throw off the yoke of the priests and the infamous system of the confessional once they get the chance? And what an opening there must be for Protestant mission work in America.

—Same: All lovers of high-class literature for the young will note with regret the death of Miss Charlesworth, the gifted author of "Ministering Children" and many other valuable works. Miss Maria Louisa Charlesworth was the daughter of the late Rev. John Charlesworth, B. D., formerly rector of Flowton, Suffolk, and afterwards of St. Mildred's, Bread-street, London. She died at the age of 61.

Tuesday, November 16.

—The Director of Public Instruction, in his Report for last year, says: "The year would have been a prosperous one, but for the crime committed at Poona in the burning of the Budhwar and Vishrambag Palaces on the night of the 13th May. The Poona Depôt-keeper, with his son and clerk, were arrested on suspicion of having caused these fires, and on examination they confessed that they had fired their shop in the Budhwar Palace with a view of dsstroying the accounts and stock, and that they had fired the Vishrambag Palace in the hope that the blame for both the fires might be put upon the dacoits and their Brahman leader who were then giving the police some trouble. The reason why the accounts and stock were to be destroyed was the fear of some deficiencies being detected, as the Curator who, after the Dharwar loss was sent round for a special examination of the District Depôts, was then approaching Poona. The confession contained several statements which were not true, and I did not at first believe that any part of it was true: but the men adhered to their confession, and were convicted upon it, and the detective officers of the police have pointed out a deficiency of Rs. 155 in the taluka accounts of the depôt for March 1879."

—*Times of India*: Lahore, 15: This morning, the Viceroy invested Generals Stewart and Maude with the Orders of Knight Grand Cross and Knight Commander of the Bath, respectively. All the members of the Order in Lahore were summoned, and a limited number of invitations were issued to other gentlemen. The Durbar followed the investiture. There was a very great assembly, among the brilliant crowd of chiefs and officers being the Rajahs of Kashmere and Puttialla, the Nawab of Bhawulpore, the Rajahs of Jheend, Nabha, Kapurthulla, and Mundia, the Nawab of Malaer Kotla, the Rajahs of Fureedcote, Chumba, Sucket, and Kulsia, the Nawabs Laharoo and Dozana, besides about 600 chiefs and nobles, including the Afghan sirdars, who were presented. At the conclusion of the presentations and formal ceremonies, the Viceroy addressed the assembly, the Foreign Secretary reading the Hindustani translation. The ceremonies lasted nearly four hours.

—Wm. R. Murray has been sentenced to rigorous imprisonment for seven months, for cheating.

—Madam Blavatsky has a power of——influencing certain minds, well illustrated by the following account given to the editor of the *Amrita Bazar Patrika*, who spent a fortnight with her. "Madame is a Russian lady of a high family. When seventeen she was married to an old man of eighty, and naturally enough, she broke the head of the old nobleman. She had thus to fly from Russia, and she left the country alone, though only a girl of 17, and came to—India. Why of all places did you come to India, inquired the writer? Madame was then in a jolly mood. She looked the inquirer into the face and very gravely said that, because she was in love with a dalk and thin *Calcutta Babu!* We understood, however, that she was not the master of her own destiny. She came to India and lived with adepts in jungles for seven years upon rice and milk, and had to undergo a severe discipline.

"Now, who are these adepts? They are what we understand in India by *moonees* and *rishees*. The highest are those who have, by the discipline of *yogee*, acquired the eight *shidhees* or powers of the soul. These powers enable them to do whatever they like, even to create or destroy a continent. To them time or space is nothing. They mix with men when necessary as ordinary men, they go to Kamaschatka or Peru at their sweet pleasure, and one of them went to America to perform the cremation ceremony of a Polish nobleman, and the account of the visit was published in the *New York Sun*. These men live or die at their pleasure. A human body can be only used for about 200 years, after which it becomes unfit for the habitation of the soul. So the adept, who intends to live in this world, has to change his frame every 200 years. He seeks and chooses out one, suitable to his tastes. He occupies it and certainly gives due rent to the individual whose tenement he usos, though in what shape is a mystery."

Madame told us so much, and she has told us as much in her great book, "Isis Unveiled."

—The private Secretary of the Viceroy has written to Colonel Olcott as follows: The invitation to Government House was issued to you in consequence of His Excellency's wish to show every possible civility to any American citizens who may be visiting India, and in ignorance on his part of the existence of the Theosophical Society.

Wednesday, November 17.

—Messrs. Glover and company have obsained the contract for the construction of the Bhopal State Railway—a line running from Itarsi on the G. I. P. Railway to Bhopal, a distance of sixty miles. The line is to be constructed on the broad gauge.

—Certain members of a religious order formerly residing in France have settled themselves lately in a remote district in the country of Sussex, at a place called Cowfold, and have hired a quantity of land, the *World* says, with the intention of starting a distillery for the production of the celebrated Chartreuse liqueur. The secret which gives the peculiar and exquisite flavour to this liqueur has been preserved for generations intact by a certain body of Carthusian friars; and it is the inheritors of this secret who have now estalished themselves in England, and hope to realise a large profit for their order by the production in this country of an article on which a duty is levied.

—*N. Y. Evangelist*: Early Monday morning three collisions occurred on the Elevated railroads, during a heavy fog. The one at Ninety-first street, of the Second avenue line, was the most serious, resulting in the death of Edward M. Cooper, engineer of the colliding train, and in the total demolition of an engine and the partial destruction of three passenger coaches. None of the trains left the track.

—*Overland Mail*, Oct. 29: At a special meeting of the Commission of the General Assembly of the Free Church of Scotland, held in Edinburgh on Oct. 27, it was agreed, by a majority of 270 to 202, to transmit a report on the views of Professor Smith, Aberdeen, as appearing in the "Encyclopœdia," to the next General Assembly, and to instruct the Professor to abstain from teaching his classes during the winter season. Before the Commission divided it was agreed to hear Professor Smith. The Edinburgh correspondent of the *Times* gives the following account of this part of the proceedings:—

Professor Smith made his defence from the bar. After protesting against the irregularity of the whole proceedings, and against the justice of requiring him to speak to a voluminous and carefully prepared report which he had seen only that morning, and to a motion (that of Dr. Wilson, approving the report) which he had only newly heard read, he proceeded to answer in detail the charges in the report. His defence was a very remarkable display both of dialectic skill and of wide and deep learning always at command. The brief time he had for preparation being considered, the fulness, the readiness, and the pointedness of his statement were marvellous. He tore the report to shreds, showed that its compilation revealed wonderful ignorance of the points at issue, and that, in fact, his theology was sounder and more spiritual than that of his opponents. His speech lasted fully an hour-and-a-half, and created a great impression. It provoked a great deal of hostility and some exciting scenes. His repetition three times of the statement that he was being tried over again for that of which he had already been acquitted produced an uproar which lasted several minutes.

The Archbishop of Canterbury consecrated three bishops at St. Paul's Cathedral on Oct. 28—the Rev. George Evans Moule, D.D., as Bishop in Mid-China; the Rev. Charles Perry Scott, as Bishop in North China; and the Rev. E. Nuttall, D.D., as Bishop of Jamaica.

Thursday, November 18.

—*Bombay Gazette*; Kandahar, 17: Last night a ghazee *amucked* a sergeant of the 7th Fusiliers and endeavoured to stab him with an old bayonet. The latter promptly knockad his assailant on the head with the butt-end of a pistol, stunned him, and made him prisoner.

—Reports have been received that the tribes about Gilgit are in revolt. Major Biddulph, with some 700 troops belonging to the Kashmir Maharajah, is checking their advance. Should he have to retire, it is feared the rising will become general. The object of the rebels is to throw off allegiance to Kashmir.

—J. L. in the *Lucknow Witness* speaking of a series of meetings at Agra by Mrs. Amanda Smith, says:

—For our own part we can say that never have we been privileged to listen night after night to such simple, deep, heart-searching, systematic, scriptural and Holy Ghost preach-

ing. To God be all the praise and honor and glory.

—*Indian Mirror*: We related some time ago how an enlightened Hindu, into whose house a Durga had been thrown, quietly took his revenge by consigning it to a neighbouring tank. The other day we heard that some one had actually broken the hands of a Durga worshipped in a gentleman's house at Pataldangah. We now hear of a still bolder enterprize undertaken and successfully carried out by a number of so-called enlightened young Bengalis. Passing through a village adjoining Shibpore, they came across an image of Raksha Kali guarded by a Brahmin priest. Worshippers of Bacchus, and not of Kali, they quietly sat before the altar, greedily devoured all the fruits and sweetmeats placed upon it and carried away the goddess, actually kicking it to pieces on the road. The offenders are being tried at Howrah. Hindu lads are evidently getting out of the control of their elders.

—Same: We read in an English paper that the marriage of a Moslem girl to a Christian gentleman has lately caused quite an insurrection in Armenia. Moslem inhabitants, excited by fanaticism, armed themselves with clubs, daggers, and guns, and some of them also being on horseback, attacked the houses of the Armenians, spreading terror among the Christian families. They arrested the newly-married couple, and led them before the Moslem Governor, who thanked the Mahomedan mob for their devotion, and put the Armenian and his wife in prison.

Friday, November 19.

—*Times of India*: Mr. T. C. Hope, C.S.I., has been appointed "Provisional" Member of Council of the Governor of Bombay. The exact meaning of this is not very clear; but we hear that the Hon. Mr. Ravenscroft intends before very long to proceed on leave for some six months, and Mr. Hope has doubtless been appointed to fill his seat during his absence.

—Same: Through the liberality of a layman, who is much interested in the erection of the church on Malabar Hill, and has kindly advanced the necessary balance of Rs. 2,300, the full amount of the private subscriptions is to be paid into the Government Treasury at once, so that there may be no further delay in the construction of this much-needed building.

The Viceroy and his party have reached Sakkar. They leave this evening for Sibi and the Bolan.

—*Bombay Gazette*; Allahabad, 18: It is quite true that the Maharajah of Kashmir fell out of the procsssion on the Viceroy's entry into Lahore. The explanation given is, that His Highness of Kashmir demurred to being placed in rear of the cavalry escort, which immediately followed the Viceroy, and having to herd with smaller chiefs.

—Mr. S. S. Lloyd, the Birmingham banker, states that £270,000 was raised at the Reform Club for the purposes of the last general election. Two Dukes gave £45,000 each, and a third a still larger sum.

—Deaths last week, 381.

Selections.

HOLY LIVING.

From Rev. J. A. Wood's "Perfect Love."

What is the grand secret of holy living?

It is to obtain and retain the perpetual presence, fulness and illumination of the Holy Ghost. 'He shall abide with you forever.'

1. He will subdue your lusts and propensities. 'Walk in the Spirit and ye shall not fulfil the lusts of the flesh.'

2. He will impart liberty. 'Where the Spirit of the Lord is, there is liberty.'

3. He reveals the things of Christ. 'He shall receive of mine and shall show it unto you.'

4. He presents the truth of God and the things of God to the mind. 'The sword of the Spirit is the word of God.' 'Even so the things of God knoweth no man, but the Spirit of God.' 'But God hath revealed them unto us.'

5. He imparts light and wisdom. 'He shall lead you into all truth.'

6. He sustains in the hour of affliction. 'And he shall give you another Comforter, that he may abide with you forever.'

7. He imparts the virtues of a holy character. 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.'

8. He gives the witness of adoption and salvation. 'The Spirit beareth witness with our spirits that we are the children of God.'

9. He imparts the Divine image—the heavenly signet—to the soul. 'Ye are sealed with the Holy Spirit of promise.'

10. He is the source and author of all love to God. 'The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.'

11. He is the source of strength and success. 'Not by might, nor by power, but by my Spirit.'

12. His presence and work make the soul a temple, sacred to the service of God. 'Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?' 'If any man defile the temple of God, him shall God destroy; for the temple of God is holy which temple ye are.' Be careful, dear reader, and not grieve the Spirit of God, but work out your own salvation, with fear and trembling for it is God that worketh in you both to will and to do of His good pleasure.

SELF EXAMINATION.

(Questions to aid in Self-examination from Rev. J. A. Wood's "Perfect Love.")

1. Did I rise this morning with a grateful sense of the goodness of God?

2. Did I offer myself anew to him in consecration?

3. Do I deny myself at all times, and take up my cross, as the Spirit of the Lord leads me?

4. Is the life I live by the faith of the Son of God, so that Christ dwelleth in me?

5. Do I feel any pride? or am I a partaker of the meek and lowly mind that was in Christ?

6. Am I firm and resolute in duty? and does any part of my time run to waste?

7. Have I always the presence of God? and am I saved from the fear of man?

8. Am I improving all my opportunities for doing or getting good?

9. Am I just—doing all things as I would that others should do unto me?

10. Do I indulge evil speaking to any extent? Do I mention the faults of others in their absence?

11. Am I becoming more scrupulous; and do I faithfully listen to the whispers of conscience?

12. Do I love the searching means of grace? Does plain dealing in the pulpit find sympathy in my heart?

13. Have I meekness? Am I poor in spirit? Am I temperate in all things?

14. Do I daily search the Scriptures? and has the reading of the Scriptures profited me?

15. Am I now fully consecrated to God? and now trusting him for a present and full salvation?

16. Have I the witness of the Spirit, testifying to the sanctification of my soul.

17. Have I the fruits of the Spirit without alloy? and am I now breathing out love and gratitude and praise?

18. Have I sweet sensible communion with God now? and is my soul now resting in Jesus?

"HIM" AND "IT."

The New Philosophy: Its End.

BY LORD PLUNKET, BISHOP OF MEATH.

Christianity, in this country at least, may be said to be now, as it were, in office, and a new philosophy is now occupying the position of an Opposition, and is confidently promising great things. This new philosophy is no doubt confronted with the experience of the past; of what other theories and so-called philosophies have not done in other lands when their promises were put to the test when they, so to speak, were put in office. It has been seen how the brilliant dreams of revolutionary France and the elaborate imaginings of speculative Germany have not only ended in failure, but have produced disastrous reaction by their fall.

But such a retrospect does not daunt the Christless optimist of the present day. The gradual evolution of a "tribal conscience;" a growing enthusiasm on behalf of an "immortal humanity;" the substitution of a blind Force for the idea of a personal God: these and other developments of truth are able, it is said, to bring about that millennium of virtue and happiness which so many other systems, including the obsolete and delusive faith of the Christian, have striven to reach in vain.

This is a splendid boast, but let us remember it is only the promise of an irresponsible Opposition. To measure its worth we must try and imagine this new philosophy placed in office and its theories put to the test. Yes, we must try and picture to ourselves Christianity altogether ejected from its present position, its churches closed, its schools broken up, its children no longer taught the sweet story of Jesus at a mother's knee; the ignorant and the outcast no longer sought for or cared for by the pastor, every good work now supported on Christian principles brought to an end; every Christian worker turned adrift; the Bible no longer seen in the hand of the little child, or on the bed of the sick or the dying; the voice of praise silenced, the outpourings of prayer despised, and the thought of Christ as a forgiving Saviour and a sympathizing Friend banished for ever from every heart, and home, and community. Imagine all this taken away, and try and realize the dark, the joyless blank.

But we have a further picture to summon up before our minds. We have to imagine the new philosophy called upon to occupy the vacant place and to put its splended theories to the test. Imagine, then, its teachers now at length installed in office; not teachers like those, its leaders of the present day, whose early Christian education has left its lingering savour in their hearts, but men Christless from the cradle. Hear these teachers as they invite their followers to the frigid ceremonies of Positivism, and try and make them devout and holy by urging them to love and worship an impersonal Force—something they dare not describe as "Him," but only as "It." Watch them as they confidently undertake to make men moral by assuring them of the existence of a "tribal conscience," and to make men happy by reminding them of the joys of an "immortal humanity." Imagine these well-phrased theories that look so tempting in the fashionable magazine, compelled at last to prove their worth as a substitute for a banished Christianity. Imagine the talented authors of these theories called upon really to meet the needs of the human race—not merely to sit down in comfortable armchairs and provide by their writings a literary treat for a few cultured and well-satisfied minds, but to find something to still the cravings of the universal heart of man, to bind up the broken spirit, to soothe the suffering, to comfort the bereaved, to reclaim the outcast, to give hope to the dying. Imagine, I say, this new philosophy of Christless optimism summoned thus to take into its hands the reins that it snatched from Christianity and required to fulfil its promies.

What, think you, would be the result? I will tell you. Many of you doubtless have heard

that wondrous opening passage in Mendelsson's *Elijah* in which the musician tries to represent the despair of a whole people perishing from thirst—a despair which finds vent for a while in sullen restless murmurings, until at length, gathering a terrible cumulative strength, it bursts forth, almost appalingly, in cries of heartrending and importunate agony! So can I imagine the voice of a deceived and terror-stricken humanity—having sought in vain to slake its thirst at the dry wells of modern Positivism, sending upwards at length to Heaven the broken-hearted cry, "Give us back the Christ that we have lost! Away with the ghastly spectre, the hideous phantom, the 'It' that has usurped His throne! and let us learn again to love and worship a God Who is heart to heart."

God grant that the need for such a prayer may never arise. But if we desire to avert such a disaster let us hold fast the faith that is ours now. There be many that say, "Who will show us any good?" Let us at least be ready with the answer of the Psalmist: "Lord, lift Thou up the light of Thy countenance upon us." (*Word and Work*).

THE RITUALISTS AND THE BISHOPS.

(FROM THE ROCK.)

THERE are no men in the Church of England who are better informed of the doings of Ritualists than our episcopal rulers. Most of them are shrewd, intelligent men of the world, with a good store of common-sense, learning, and ability, which enables them to perceive clearly the existence of false doctrines in the Church, which have recently been termed "burning questions." If their lordships were ignorant of the mischief which Ritualism is doing, we could excuse them for treating the matter with indifference. But so far from this being the case, *there are no men who know better than the bishops the enormous amount of mischief which* Ritualism is daily inflicting, not only upon the Church as a national institution, but also upon the souls of those who are entrusted to their pastoral oversight. Bishop after bishop has admitted that Ritualists are conspirators against the rights and liberties of English Churchmen; that they are causing immense damage to the Church of England; that they are teaching for its doctrines the mediæval superstitions of the Church of Rome; that they are guilty of introducing and of practising the filthy ordeal of auricular confession; that they are in the habit of using manuals for questioning their female penitents, which the present Bishop of PETERBORUGH has, with his usual aptitude for nomenclature, termed "infernal catechisms of iniquity;" and yet, in spite of all their public disparagement of the Ritualistic conspirators, their lordships have agreed that the best policy is to let them alone! While our ecclesiastical leaders frankly admit that there are traitors in the camp, they also tell us that they ought not to be turned out. They say that it would be persecution, bigotry, a want of charity, and such like. If the bishops believe there are clergymen who openly teach and preach doctrines contrary to GOD'S word, their duty is plain enough, if words have any meaning. At the Leicester Congress extreme Popery was publicly advocated in presence of the bishops, who listened in silence to all that was said. They uttered no protest; they gave no warning to the thousands of hearers, many of them young and impressionable. In one instance after a clergyman, the Rev. Mr. SYMES, had informed the meeting that "he was personally acquainted with Mr. BRADLAUGH, Mrs. BESANT, and others; that secularism must be deemed to be *a religion*, and a self-denying religion too, zealous for social improvement," &c., the Bishop of PETERBOROUGH said that "he desired to supplement the able, manly, and charitable speech of Mr. SYMES." That speech substantially was this: that secularism in its way is just as earnest and zealous for the objects it has in view as Christianity; that it too is a religion, and not only so, but that it is GOD who inspires secularists to exhibit their enthusiasm, however misguided it may be; and therefore we should recognize their claims, and consider them and their zeal as entitled to respect. This sounds very plausible; but let us in all seriousness ask what is the meaning of "The offence of the Cross"? If St. PAUL had acted upon the theory propounded by the Bishop of PETERBOROUGH, viz., that the various schools of thought should all come together in perfect accord and separate with increased esteem for each other, he would not have had to endure the opposition of the false brethren in the Galatian Church. The BISHOP assumes that *bonâ fide* membership in the Church is a condition of membership in the Congress. A greater fallacy it is hardly possible to imagine; for the BISHOP takes for granted the very thing which he is called upon to prove. *Bonâ fide* membership in the Church indeed! Is Mr. MACKONOCHIE a *bonâ fide* member, whose teaching has been openly declared to be contrary to the Church? But, then he was not present. No; but those who hold his exact views were and among the speakers, too. The BISHOP said that the burning Church questions were not omitted because they were afraid of them, but because other subjects seemed more important. That is just as if some form of eruptive fever had broken out among a ship's crew, and that the captain completely ignored it because his attention was better occupied with teaching the sailors how to splice a rope or box the compass. What infatuation it is on the part of the BISHOP to ignore the existence —aye and the vigorous existence—of treachery in the Church by men who are members in mere name only, and to occupy the time and attention of the Congress on "Compulsory Insurance"—"The Remedial Action of the Poor Laws"—"Trade Unions"—"The Condition of the Greek Church"—and "The Christians of Kurdistan"; *while at our own doors Popery* in the Church of England is sucking out its very life's blood. But the BISHOP told us that the burning questions have "a happy way of burning themselves out if you let them alone." That is the strangest statement of all, and it certainly is not true as regards Ritualism. So far from dying out, it is every day acquiring fresh strength.

THE PRODIGAL'S RETURN.

THE reclaiming power of the Gospel is beautifully illustrated in a touching case related by Rev. Theron Brown, in the Boston *Congregationalist*, as having occurred not long since in the city of Elizabeth, New Jersey. One of the best known and most respected men in business circles in New York fifty years ago was Isaac Jacques, merchant draper. He was one of the founders of the Seamen's Bethel, and later an original mover in the establishment of Fulton Street daily prayer meeting. He accumulated wealth, and built a fine country seat in Elizabeth. Every pleasure surrounded him there—to appearance. But he had his secret sorrow, and when his son John, who had long wasted his substance, fled from home and became a confirmed profligate, every one knew what the sorrow was. For more than thirty years John Jacques was to his father and mother worse than dead —a depraved, debauched outcast—and they lost sight of him, as they thought, for ever,

At last the prodigal came to himself. Of his own accord, obeying a voice he did not know, he sought Christian help and counsel, signed the Temperance pledge, and laid hold of kind hands that would help his ruined self to manhood and hope. One whole year noble friends in the city of Newark provided him employment, and watched his life. John Jacques was in earnest. They did not doubt that he had become a Christian.

Then they gathered together—a party of sixty—members of the Reform Club and Women's Union, and took him with them to his father's house to give the aged man a happy surprise. The patriarch, bowed with the weight of his ninety years, received the company with astonishment, but admitted them to his spacious parlours, not recognising his son. Their errand was soon told. "Good news, venerable father. Your son, who went long astray, feeding upon husks, is restored and in his right mind. We bring him home, where we know there is enough and to spare. Behold him, your child and a child of God now, with a renewed heart—a son no longer lost, but found." The emotion of the old man was indescribable. It was his son indeed, a man of grey hairs, whom he had parted from—a man in prime—his son, once flushed with vice and passion, now standing before him clear-eyed, comely, and strong. He flung his arms around the neck of his "boy," and kissed him, and wept aloud. The bystanders wept, too, when they saw that scene—the child of nearly threescore and the sire of fourscore and ten embracing each other and mingling their tears together. Voices were lifted then in addresses of thanksgiving, and in prayers and hymns; and the visitors went away with a memory in their hearts that will never fade.

Miscellany.

—From the *Harvest Field*:

We will now give an account of a festival during part of which we were present, held in honour of Mári, (known as *Huliamma*, the tiger-mother), in a village about two miles from the city of Mysore. When the people are visited by pestilence, or otherwise in great trouble, half-mad with terror, they are ready to do any mad thing to pacify the enraged Mári. The festival we saw was an ordinary one; there was nothing unusual stirring, and it consisted in a mixture of buffoonery and degrading superstition. It lasted for eight days. The feast was opened by a sacrifice to the goddess: a sheep was brought and placed standing with its head to the idol, when its neck was broken by one blow from a cleaver. A fire was then lit in front of the temple and the young villagers, with the scantiest amount of clothing possible, each having a staff, gathered around the fire and began a wild dance chanting the while the words of a song and beating time with their staves, in a way which seemed to place their heads in some jeopardy. On the second day, a red cloth, adorned with peacock's feathers, was tied to a long bamboo and raised in front of the temple. The third day the people came in their best clothes and brought the offerings which they had vowed to *Huliamma*: some a sheep, others a fowl. There were crowds of village women, all in their best, bringing on their heads a brass plate, in which there was a ball of rice, This ball was decorated with the white flowers of the areca palm; in the middle was some ghee with a wick laid ready for lighting. On reaching the temple, each plate with its contents was placed in turn before the goddess, and all the people grovelled in the dirt before the senseless stone. The ghee in the ball was then fired, and while burning was waved before the goddess after which she was supposed to have eaten of the offerings to repletion: the things were then removed and consumed by the people. The fourth and fifth days were employed in like manner by crowds from the surrounding villages.

On the sixth day there was some buffoonery which seemed to have nothing to do with the worship of Màri. There was a mock trial, one villager was dressed as a ràja, another as a Brahman, the rája's vizier; and a number, disguised as junglemen, were supposed to be thieves. In the midst of the trial, the mother of the thieves appears on the scene and begins to abuse the vizier and hold a very unseemly altercation with the ràja himself. This naturally ends in a row: the mother thoroughly enraged

says, "I'll let my boys loose to loot your town." This is the signal: away they burst pell mell, and rush into each other's houses, where they find a plate of rice prepared for this event. In the evening they are in the same "merry pin." A man disguised as a mendicant goes from house, to house, seeking a wife, asking all sorts of peculiar questions about the bride, and provoking a great deal of rude merriment.

On the seventh day, *Huliamma* herself arrived on the scene bodily. This was the great event of the feast, and for this the people had come in troops from all the country round. Four of the villagers went outside in an enclosure, and disguised themselves as tigers, to personate the goddess. Their bodies were covered over with black and white stripes, and they had over their heads a mask like a tiger's face. Concealed by a mat, they were brought to the gate of the village, where a sheep was slaughtered before them. When all was in readiness for them to circumambulate the temple, crowds of women came and lay down side by side across the road around the temple, so as to form a pathway with their bodies. Then the men-tigers, preceded by a tom-tom, went dancing over the bodies of the prostrate women, making, the while, gestures which cannot be described. These poor creatures, some of them want children, others are sick, a few have recovered from sickness, and a number, as they told me, lay down for the fun of the thing. They think by this means that they are brought in contact with *Huliamma* and invested with power. While this was going on, other villagers, in various disguises, were playing low pranks, to the infinite amusement of the people. One had on a ragged English dress, and was attended by a peon more ragged than himself. He was acting the part of an English land surveyor, come to measure and mark the boundaries of the village lands. He and his peon went about in the most fussy manner, with three bamboos for a tripod for his level, and appeared to be taking sights and entering them very carefully in his book. All this excited much amusement amongst the crowds of females. One low fellow appeared in a state of nature. Meanwhile the men-tigers were going round and round over their living pathway, until darkness put an end to this disgusting ceremony.

On the eighth day there was more buffoonery. The village was supposed to be in a state of siege; they divided themselves in two companies. The ashes of the fire which had been burnt before Mári, thrown by the hand, represented the smoke of powder, and pellets of mud, cannon balls.

Every day of the feast, sacrifices were offered to Mari, and the villagers made merry, feasting on the animals which had been sacrificed. She did not deign to take possession of anybody during that feast, as she has in times past. On two memorable occasions she made her appearance, so the villagers say, once to tell them not to meddle with her temple, when they were thinking of building a better one; and again when a person from another village dared to interfere with their ceremonies.

Such is Mari, such is the way in which people are trying to please God. It is important that people should understand what Mari worship really is. Those who visit only large towns, and the higher castes, see enough of idolatry to sicken them; but fom these, they can form no conception of the terrible ignorance and degradation of the common people. Of this evil-starred people of Mysore, more than two-thirds are in terror of Màri, in some form or other. The course of Hinduism has been downward from the first; the Puràna are worse than the Vedas, and the Tantras than the Puràna. When the Vedic gods came in contact with those of the Dravidians, they were infected with the vices of the more degraded, and so they have gone on waxing worse and worse. Brahminism is an utter failure: it neither can nor pretends to do any thing for these degraded worshippers of Màri. Their position is fixed in the Hindu system; they can no more hope to better it, than the foot can hope to become the head. Not only so, but such is the selfishness of idolatry, the higher castes resent all attempts on the part of others to teach the poor wretches anything better. We know, many of them think missionaries fools for wasting their time over such *canaille*. A writer says, "The comparatively fair treatment which is now extended to the low caste and no-caste man is itself an insult to the high caste nobility; they are equally disgusted with our good treatment, both of middle class and inferior Hindus.*

Is it not distressing to think that Màri is the highest conception they have of the God that made them? The idea of the love of God and loving Him in return is foreign to Brahmanism: how much more to the savage Màri. They have to meet the misery of this world and to carry the burden of an evil conscience, and goaded by terror, have no god but Màri to turn to. And their moral nature has been so much abused, that they seem next to incapable of a purer idea. It is unendurable that people should create a Màri out of the tender compassion of Our Father in heaven! But, "the Son of Man is come to seek and to save that which was lost." Many a poor lost Màri worshipper has He saved in Mysore and transformed them by His Grace into joyful godfearing Christians, leading pure lives, and "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

C. H. H.

—The *Rock*, Oct. 15:

THE funeral of the late Rev. C. F. Lowder has, notwithstanding the solemn suddenness of his call hence, been turned to the utmost possible account by the Ritualists, who have been making an immense amount of religious capital out of his very questionable work as incumbent of St. Peter's London Docks. We do not say a word in depreciation of his zealous or self-denying labours, as such; but work must be in a good cause to be commendable. However, our present business is to call attention to the Ritualistic proceedings at his obsequies, some few of which we take from a long account in the chief Ritualistic organ. Therein we learn that on the eve of the funeral "vespers were sung" at St. Peter's, "the church was opened all night, and confessions were heard till nearly midnight." "Celebrations" began at half-past three in the morning—the famous Mr. Tooth celebrating at four a.m.—and so on until half-past nine. Then we learn that "though admittance into the church for the solemn *Requiem Mass* at eleven a. m. was *by ticket*, almost every seat was occupied a full half-hour before the service began." A ticketed funeral service was at least a novelty if not suspicious. Of course there was a procession, which is described as of "choir, sisters, and clergy, which was headed by thurifer and cupbearer, vested in red cassocks and albs, and immediately followed by cross-bearer, with a taper-bearer on each side of him, and ending with the sub-deacon, deacon (vested in white dalmatic and tunicle), and celebrant, who wore only alb and white stole, and which passed silently down the central aisle, through the western door, into the street, and amidst the respectful gaze of the people who lined each side of the road, proceeded up to Wapping-bridge, the boundary of the parish, where it opened its ranks, to allow the officiants to pass through to meet the hearse, and escort it to the church." Of course also there were prayers for the dead, and the sub-deacon, the Rev. T. Dowman, "began *the Mass* with the Collect," the special Collect, Epistle, and Gospel being taken from *The Ritual for the Altar*, which we need scarcely say is not to be found in the Book of Common Prayer. The preacher, the Rev. C. H. Cleaver, asked the people "to make this Eucharist not merely for the rest of their dear brother's soul, but a mighty thanksgiving for the grace of God's Holy Spirit manifested in his life." The sermon appropriately concluded with the statement that "when the history of the Catholic revival in the Church of England came to be written, not the least honoured name amongst those who won back for us our *forfeited inheritance* would be the name of Charles Lowder." Surely this is sufficient to show that these people were in reality Romanists. They had their "vespers," their "confessions," their "Requiem Mass," their prayers for the dead, their pompous "procession," their "ritual for the 'altar,'" and the Eucharist "for the rest of their dear brother's soul," not one of which things is allowable in the Church of England, but which are all of the very essence of Romanism. And last we have the restoration of "our forfeited inheritance," namely the Romish Mass and Romish worship. Here the evil is taken clean away from the faces of the celebrants, and Jesuitism is seen to be stamped upon their every feature.

—*Missionary Herald*: *H. N. Barnum, D. D., Harpoot Eastern Turkey.*—The cost of living, even the plainest and commonest articles of food, is twice as great here, where there is no actual famine, as in ordinary times, while the gains of the people are less, and how they can send money to procure food for the starving I do not know. It requires genuine self-denial, in most cases, to do it, and it is one of the clear fruits of the gospel. Nobody else, so far as I know, in all the region about us, save the protestants, has given anything of any conseqence for famine relief, and the Protestants are not only fewer, but much poorer than others, as a whole.

F. H. De Forest, Osaka, Fapan.—It is worth telling, that yesterday we closed all morning services to hold one more rousing missionary meeting. Mr. Tamora preached the sermon; Mr. Koidzumi charged the missionaries; Mr. Sawayama made the consecrating prayer; I charged the people; Mr. Oda gave the welcome to the missionaries. Aud how many do you think were *set apart for this special evangelistic work for the summer? I thought* three days ago when I wrote *six* that it was about as large as it could possibly be; but God gave us SIXTEEN who stood before the Christians, and gave themselves to this work. At the same time there is unusual interest in the city here, and I read wrongly the signs of the times, unless believers speedily *multiply*, not *add*; I have at least a dozen applications for baptism for next Sunday, all of whom are well advanced in the knowledge of the requirements of Christianity.

"The officials have continued to deal very liberally with us. The governor some time since sent out a notice directing the heads of villages and others concerned that they should place no obstacle in the way of our meetings, not even requiring the ordinary three days' notice to be given. Thus Christian services were given the same privileges accorded to Buddhist and Shinto lectures, meetings for promotion of education, etc. The governor justifies himself in giving such an order by saying that he considers Christianity to be for the benefit of the country, and so entitled to all possible liberty."

—IMMODERATE TEA-DRINKING.—W. J. Morton, M.D., of New York, gives in The Journal of Nervous and Mental Disease an account of investigations he has made on the toxic effects of tea. They were carried on in the cases of five tea-tasters suffering from disease who came under his care, and in observations of his own symptoms during a week in which he subjected himself to special treatment with tea for purposes of experiment. From the whole series of observations, he draws the conclusions that (1) with tea, as with any potent drug, there is a proper and an improper dose. (2) In moderation, tea is a mental and bodily stimulant of a most agreeable nature, followed by no harmful reaction. It produces contentment of mind, lays hunger and bodly weariness, and increases the disposition and the capacity for work. (3) Taken immoderately, it leads to a very serious group of symptoms, such as headache,

* "Greater Britain," p. 440.

vertigo, heat and flushings of body, ringing in the ears, mental dulness and confusion, tremulousness, "nervousness," sleeplessness, apprehension of evil, exhaustion of mind and body, with disinclination to mental and physical exertion, increased and irregular action of the heart, increased respiration. Each of the above symptoms is produced by tea taken in immoderate quantities, irrespective of dyspepsia, or hypochondria, or hyperæmia. (4) Immoderate tea-drinking, continued for a considerable time, with great certainty produces dyspepsia. (5) The immediate mental symptoms produced by tea are not to be attributed to dyspepsia. (6) Tea retards the waste or retrograde metamorphosis of tissue, and thereby reduces the demand for food. It also diminishes the amount of urine secreted. (7) Many of the symptoms of immoderate tea-drinking are such as may occur without suspicion of tea being their cause, and we find many people taking tea to relieve the discomfort which its abuse is producing.—Popular Science Monthly.

TELEGRAPHIC NEWS.

London, November 11th: Lady Ripon and her son, Earl de Grey, have started for India.

Paris, 11th: M. Baudry Dasson, member of the Chamber of Deputies, refusing to submit to his exclusion from the Chamber for using violent language, was expelled by soldiers. The Deputies of the Right supported him in his refusal.

Vienna, 11th: At Agram, in South-Eastern Austria, fresh shocks of earthquake have taken place. A panic prevails, and the Diet has been suspended.

Constantinople, 11: The Albanian Chiefs have consented to the cession of Dulcigno.

London, 12th: The Press generally, English and foreign, approve of Mr. Gladstone's speech at the Guildhall banquet.—Some Orangemen, volunteering to assist an ostracised Ballinrobe landlord in his harvesting, have had to be guarded by numerous troops in consequence of the hostility manifested to these volunteers.

Paris, 12th: The Chamber of Deputies has passed a vote of confidence in the Ministry, and their resignation has been withdrawn.

St. Petersburgh, 13th: Five Nihilists have been sentenced to be hanged, and eleven to various terms with hard labour in the mines. In six cases a mitigation of punishment has been recommended.

Constantinople, 13th: Dervish Pasha is threatening to force the surrender of Dulcigno. The citizens are in open rebellion, and ask for the expiry of a month before ceding it.—The Persians have captured Sandjbalah. Numerous Kurds have been killed, wounded, and taken prisoners.—Russia has expressed her readiness to assist Persia is suppressing the Kurdish revolt.

Vienna, 13th: Fresh shocks of earthquake have taken place in South-Eastern Austria, and Agram is half-destroyed.

London, 13th: Dr. Hunter, in his concluding lecture at Edinburgh, said, that British administration in India at the present day was superior to that of the Mogul, and even to the East India Company's rule He pointed to the pure Government, the administration of justice, the establishment of police, the extension of education, and the institution of public works. Dr. Hunter advocated a large employment of natives in the Government service; and what difficulties there may be, he said, in so employing them, are not due to any shortcomings of the Indian Government. Natives must reform themselves, marry prudently, and migrate when circumstances press. He also said that representative institutions in India are necessary.

14th: At Limerick a land agent has been shot at and killed.—The Channel Squadron has arrived at Cork.

Constantinople, 14th: Mr. Goschen has announced that England has proposed an International Financial Commission for the management of the Turkish finances.

Rome, 14th: A violent storm has taken place in Italy, causing serious damage.

Vienna, 14th: No more shocks of earthquake have taken place at Agram.

Teheran, 14: Mouschir Ed-Daouleh Sipah Salar Azem has left Tabreez, to take command of the Persian troops operating against the revolted Kurds replacing Hischmet Ed-Daouleh.

Cape Town, 14th: The rebellion is assuming a much worse form. 6,000 burghers have been called to aid the Colonial forces.

St. Petersburg, 14th: Fearing the threats of Government arising out of the high price of bread, 120 bakers here have made a reduction.

London, 15th: At a reception held by General Biddulph at Cyprus, he said that the trade and navigation of the island had increased greatly, and that the harvest was favorable. The natives present expressed their loyalty.

Cape Town, 15th: The Boers at Pochiftrom are rebelling, and advancing against the Colonial troops.—The rebels have been repulsed by Transkei Militia, who killed and wounded several. The Militia, lost one officer and two Fingoes.

Athens, 15th: M. Coumoundoros has declared that Greece will not be ready to fight until March.

St Petersburg, 15th: Sentence of death on three Nihilists has been commuted into hard labour in the mines for life.

Constantinople, 15th: A Turkish official, while reading the proclamamation of the surrender of Dulcigno, was shot.

Teheran, 15th: Obei Dullah, a leader of the revolted Kurds, has retreated, and Taimur, the commander of the Persian troops, captured the position

London, 16th: The Dover Corporation have resolved to present an address to Sir Frederick Roberts on his landing there.—Disastrous floods, caused by heavy rains, have taken place in the south and west of England

Vienna, 16th: Renewed shocks of earthquake have taken place at Agram, and it is anticipated that the rest of the city will be engulphed.—Two thousand inhabitants of Agram took to flight, abandoning all their property. A Government loan of 50,000 gulden has been granted to the town, and 1,800 workmen are engaged in rebuilding it.

Constantinople, 16th: Dervish Pasha has placed a cordon of Turkish troops before Dulcigno.—Forty thousand Redifs have been called out for service in Albania and on the frontier of Greece.

London, 17th: Yesterday General Roberts, in replying to a congratulatory address presented to him by the Corporation of Dover, said that he accepted it on behalf of the army and himself.—Serious differences are reported to exist in the Cabinet. Mr. John Bright and Mr. Joseph Chamberlain strongly oppose the coercion of Ireland.

Teheran, 17th: Obei Dullah has been completely defeated, and Taimur Beg is pursuing the fugitive Kurds to the frontier.

London, 18th: At a Cabinet Council held yesterday, no decision has come to on the questions of the coercion of hreland and of a winter session of Parliament. Mr. Chamberlain and Mr. Bright are demanding that reform should accompany coercions.—Heavy snow has fallen in Scotland.—The Nawab of Bahawulpore has been appointed a Grand Commander of the Star of India, and Gunda Sing of Puttiala and Rao Ramjas of Kuparthalla Compnions of the same Order.

PASSENGERS SAILED.

Per P. and O. Str. *Indus*, 13*th*:

For Southampton.—Major J Lamb, R A, Mr and Mrs W Woolam, Col M Boyd, Mr J E Tyers, Mr and Mrs Gardner and child, Mr P Ballard, Lt Charter, Mrs Charter, infant and European nurse, Mrs Swinhoe and 3 children, Mr Wm Gale, Mr N N Parakh, Mr A O Hardy, 2 children, and 3 infants, Mr W C Rennie, and Mr A D Fox.

For Brindisi.—Rev A O Hardy, Surgeon H K McKay, Major W Campbell, Mr F Bissett, Lt-Col L R Nimmo, Major M Gerard, Le Comte M Valerie and Secretary, Rev J Adams, and Mr R Martin.

For Venice.—Capt A G Hammond, Major-General C C Johnson, Mrs Johnson, Capt and Mrs Mayhew, Mr W G Inglis, and Mr J B Wane.

For Aden.—Rev A W Baynham, Mr H N Austin, Lieut Col G S Mignon and servant, Major Sexton, R A and servant.

For Port Said.—Lt Col Millett.

PASSENGERS ARRIVED.

Per P and O Str *Mirzapore*, 16 :

From Southamption.—Mr and Mrs W Grant, Mrs Pollard, Capt and Mrs Lambe, Mrs McMillian and infant, Mrs Spencer, La Marquise de Bourbel, infant and child, Mrs P S Melville and 2 daughters, Mrs Lacdrick, Lieut-Col C W Fletcher, Mrs Miles, Mrs Grant infant and child, Capt H W King, Surgn-Major Whittall, Rev E J Bowen, Mrs Bridges and infant, Mrs C Singleton, Mrs F Turner, 2nd Corpl W Smith, Lance Corpl Anderson, Sapper Settle, Sapper Bowie, Mrs Anderson, infant, and child, 2nd Lt Hunter, Mrs De La Hay and child, Mrs Black. Lt Norton, Mrs Mainwaring, Capt Hooton, Mr and Mrs Halliday and iniant, Messrs Boswell, Misses Pollard, Sewell, Ostrehan, Collet, Creed, Holberton, Dandridge, Cambier, Langford, Walker Johnson, Bather, Messers C W Little, A W Freer, A H Tod, E Robinson, G M Robinson, M R Baker, J M Edmond, G Newland, Gleave, Harrby, R D Deane, S Samuel, Kenyon, D Flynn, Edwards, and B Hick.

From Brindisi.—Mr and Mrs Lloyd, Lt Col and Mrs Tennant, Lt-Col and Mrs Knyvett, Mrs Winter and infant, Mrs Gil ore, Rev Marietti, Misses Ritchie, Roe, Flude, Messers Groom, Duff, C Sharp, Freshwater, J McFarlane, Buchanan, Murray, Mocatta, McFadyen, Finchk, Fraser, Frere, P Hornby, F Nicholson, and F Pargitar.

From Venice.—Mr and Mrs J W Stocks, Major and Mrs Graham, Lieut-Col and Mrs Bancrman, Mr and Mrs W Fiddian, Archdeacon and Mrs Stead, Mrs Norrie and daughter, Mr and Mrs Tracy and child, Mr and Mrs Span, Miss Tracy, Miss Schuarz, Rev C Uberti, Rev P Degano, Messrs S Bayley, G Andrea, W R Nicholson, and Harvey.

From Ancona.—Father Geuesius, Father Damasius, Father Accurio, Father Clement, Father Feliceoum, and Lay Brother Greeson.

From Suez.—Rev Mr and Mrs Davis, Messrs Mavroyein, Schmer, and Berger.

From Aden.—Miss Oliver.

Domestic Occurrences

BIRTH.

BLANDFORD.—October 5th, at Cumpta the wife of E Blandford of a son.

MARRIAGE.

ROBERTSON—BATHER—November 17th, at Bombay, by the Rev. Dr. Macpherson, James Robertson to Elize Bather, of St. Louis, U. S. A.

"BOMBAY GUARDIAN."

Subscriptions received from 13th to 20th November 1880.

Rev. L. H. Hanbard, 31st December 1881, Rs. 7-10; Mrs. C. Page, 30th September 1881, Rs. 12-11; Peter Geering, 30th September 1881, Rs. 7-10; D. Joscelyne, 23rd October 1881, Rs. 7-10; Miss Norah Leahy, 30th October 1880, Rs. 5-7; John Laker, 31st December 1880, Rs. 4; James Reynalds, 9th Dec. 1880, Rs. 15-4.

ADVERTISEMENT.

New Illustrated Devotional and Practical

FAMILY BIBLE,

Containing the Old and New Testaments, Apocrypha, Concordance, Psalms in Metre, &c., &c.

Also Dr WM. SMITH'S complete Dictionary of the Bible, a History of the Religious Denominations, both Ancient and Modern; a History of the Books of the Bible, Chronological and other valuable Tables, designed to Promote and Facilitate the Study of the Sacred Scriptures: History of the Translation of the Bible, Photograph Album, &c, &c.

Embellished with more than 2,500 Fine Scripture Illustrations.

Bound in American Morocco, Paneled Sides, with Marriage Certificate .....at Rs. 25
Do. Do. Gilt Edges .....at Rs. 28
Elegantly Bound in French Morocco—
London Antique, Raised Panels, Gilt at Rs. 35
Magnificently Bound in Turkey Morocco, Raised Panels, Full Gilt Sides .....at Rs. 40

The Bible priced 40 Rs. is fully as good as that sold by traveling Agents at 70 Rs. Order from us direct and save the heavy commission paid to traveling firms.

☞ Agents wanted to canvas for above and other popular books. Special terms given.

W. J. Gladwin, Book Concern, Bombay.

AMERICAN CABINET ORGANS, Rs. 150 to 275. The latest styles, Solid Walnut case, Fine tone.

WRITING PAPER, Envelopes, Visiting Cards, of best manufacture. Send for samples and rates.

Mackinnon Stylographic Pen, Rs. 9 and 10.

Address *American Agency*,
42 Medows Street, Fort, Bombay.

New Advertisements.

Just received a fresh Invoice of

SUPERIOR WATCHES AND CLOCKS.

OFFERED AT REDUCED PRICES TO SELL OF QUICK.

The Silver Lever Watch.—In Engine-turned Silver cases, ¾th plate movements, Lever escapement, Compensation balance, jewelled in 10 holes; a very correct time-keeper; strongly recommended to any one requiring a good Watch Price Rs. 35 in Hunting cases; Rs. 40 in Half-hunting cases; free by post.

The Criterion Watch.—Keyless action, Damptight, Dust-tight, and Air-tight; Lever escapement; in strong German Silver cases, Crystal front; a very serviceable article, suitable for Travellers, Sportsmen, and others, requiring an extra strong watch to with-stand rough usage. Price Rs. 25; packing free.

The Calendar Watch.—Showing Month, Date, Day, and correct time; keyless mechanism, in gilt cases; a very useful watch. Price Rs. 20; packing free.

To Ladies.—*In return for a Money-Order for Thirty Rupees will be sent free by post, to any address in India, an elegant Ladies' Silver Watch, strongly gilt in Gold, unsurpassed for time, beauty and workmanship.*

The Minerva Timepiece.—In bright Nickel Silver cases; Lever escapement, with Alarm mechanism; very handsome; well suited for the Drawing Room or the Library; a correct time-keeper. Price 11-8; packing free. The same, a little smaller size, without Alarm; well adopted for a present. Rs. 7-8.

☞ *To prevent disappointment, orders should be sent early, with remittance.*

BURDETT & Co.,

DEALERS IN IMPORTED GOODS,

3, *Waterloo Street Calcutta.*

PAUL THE CHRISTIAN'S PATTERN.

BY GEO. BOWEN.

Printed and published (with consent of the author) by Rev. Vishnu Bhaskar. Bound in cloth, embossed and gilt.

THE PRICE IS REDUCED TO 6 As.

and 1 Anna Postage. When many copies are taken a discount will be allowed. Anglo-Vernacular Press, 36 Tank Street, New Nagpada, Bombay.

REQUEST.

DONATIONS of books or money are requested for the Library of the Bareilly Theological School particularly Oriental and Theological books are desired.

Persons leaving the country or otherwise having books to dispose of may be glad to help us.

T. J. SCOTT.
Principal

Bereilly, N. W. P.

THE INDIAN

BIBLE AND PRAYER UNION

Is designed to encourage the regular and systematic reading of God's Word; and to encourage a Spirit of unity and purpose in prayer among believers of all denominations in British India.

A Calendar of the Daily Readings for 1881 (third year of the existence of the Union) will be forwarded, post free, on receipt of full name and address and Two ANNAS, the only charge, by the

Editor of THE MESSENCER,
RANGOON BURMA.

☞ Old members should renew and intending members register immediately.

ALL SHOULD READ.

The follwing books. Verily, Verily; the Amens of Christ, Rs. 3-2, Daily Meditations, Rs. 3-2, Love Revealed Rs. 3-12. Paul, the Christian's Pattern 6 As. Life of Mahommed 3 As. Discussions by the Seaside 3 As. What is the Religion that Man Needs? ½ A. Is Infant Baptism Unwarranted? 2 As. Friendly Words to Romanists 2 As.

All our people should read these books. They will do good. Christians, get your friends to read them. Address orders to *W. J. Gladwin*, Methodist Book Concern 42 Medows Street, Bombay.

Dr. Durkee's Liver and Kidney Pad cures Liver Complaint, Kidney disease, Fever and Ague, and a host of other Diseases. Easily and comfortably worn by any person as illustrated in the above drawing. Price Rs. 3 per pad.

——:o:—:o:—:o:——

Brown's Vermifuge Comfits or worm Lozenges Price per doz. bots. Rs. 4½.

Brown's Dentrifice and Dontina for cleaning and preserving the teeth. Price per doz. bots. Rs. 5.

——:o:o:——

Ploughs! New American cast steel ploughs. Designed especially for Indian soils. Can be worked either with two or four bullocks. Warranted especially for black soil. Price from Rs. 20 to Rs. 30 per plough. For further inquiries address a letter to the agent Esufally Hiptoola, Pir market Bombay, or to the Manager of this paper. Orders will be promptly attended to.

SARSAPARILLA.

WILKINSON'S ESSENCE OR FLUID EXTRACT OF

RED JAMAICA SARSAPARILLA

IS THE ONLY PREPARATION RECOGNISED BY THE FACULTY AS A WONDERFUL PURIFIER OF THE HUMAN BLOOD.

IT is not too much to say that those suffering from the effects of TROPICAL CLIMATES, such as TORPID LIVER DEBILITY, ATTENUATION OF BODY ERUPTIONS, LASSITUDE, &c., will, by taking this extraordinary ESSENCE OF RED JAMAICA SARSAPARILLA soon find, relief and ultimately a cure. It is asserted by those who take a little DAILY (in accordance with the instructions given), the system becomes less liable to attacks of illness

"We cannot speak too highly of it." *Lancet.*

"We recommend your *Red Jamaica Sarsaparilla.*"—*Medical Review.*

"The only preparation for removing what may be called the sequelæ of a mercurial course."—*Sir R. Martin.*

"The late Lord Clyde, writing for a further supply of *Wilkinson's Sarsaparilla*, says, "I am never without it, for when feeling depressed or out of sorts from anxiety to fatigue, a dose or two animates me."

"Your *Essence of Red Jamaica Sarsaparilla* CURED me a Torpid Liver after all other remedies failed." *Earl Aldborough.*

PREPARED ONLY BY

Thomas Wilkinson, 270, Regent. Street, London.

Sold in quarter, half, and pint bottles.

CAUTION.—Many spurious, worthless, and injurious preparations are offered to the Public. See that both bottle and label have the Name and Address, also Trade Mark—W. in a Diamond.

WILKINSON'S

BRONCHIO-THORACIC LOZENGES.

AROMATIC TINCTURE OF QUINOIDINE.

WHITMORE'S

COMPOUND LINIMENT OF ARNICA.

STOMACHIC DINNER PILLS.

PREPARED ONLY BY

THOS. WILKINSON, 270, Regent St., London.

TREACHER & Co., BOMBAY, BYCULLA

POONA &c.

and all respectable Firms in India.

W. J. ESSAI.

GENERAL PROVISION STORES, &c.
BOMBAY.

KOPF'S Foods are the best, cheapest and most portable articles that sportsmen or travellers can use.

KOPF'S Consolidated Soups for the million, Erbswurt or Pea soup, 2 annas per tin cash.

KOPF'S Compressed mixed Vegetables for the million. 2 annas per packet cash.

KOPF'S Consolidated Soups for the million, Scotch Broth. 4 annas per Tin-cash.

KOPF'S Consolidated Soups for the million, Mulligatawny, 4 annas per Tin. cash.

KOPF'S Consolidated Soups for the million, Hotch Potch, 4 annas per Tin, cash.

KOPF'S Soups and Vegetables for the million, fresh supplies always in stock.

KOPF'S Foods have now been recognised as invaluable to the Tourist, the Sportsman, and the Traveller (from the United Service Gazette) and a number of other Testimonials from *The Army and Navy Gazette.*

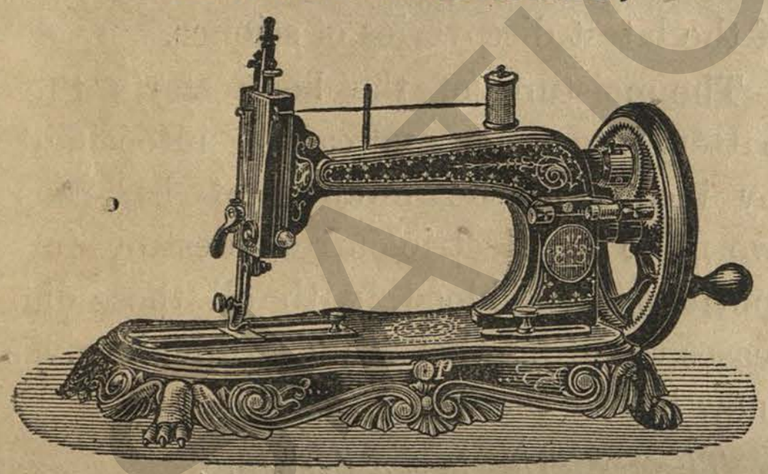
The Commissary General
Captain Cameron, C.B. D.C.L., R.N.
The War Office.
Col. Malleson, C. S. I.
&c. &c. &c

Apply to,

W. J. ESSAI.

CORNERS OF MEDOWS AND FORBES STREET,
FORT, BOMBAY.

SEWING MACHINES.



SEWING MACHINES of *Various Kinds and Descriptions*, HAND or TREADLE, for FAMILY and TAILORING purposes as well as :—

PARTS AND ACCESSORIES FOR MACHINES also :—

Repairs and alterations, of every description, by a Practical European Mechanist.

For Price Lists and further particulars apply to—

H. A. GEYER,
2, Dean Lane—Fort,
Bombay.

N.B—Mofussil Orders will be Carefully and Promptly attended to.

Anglo-Vernacular Printing Press.

BOOK, JOB AND FANCY PRINTING

(ENGLISH, MARATHI AND GUJARATHI)

OF ALL DESCRIPTIONS, EXECUTED IN THE BEST STYLE.

PRINTING IN COLORS AND GOLD.

VISITING AND WEDDING CARDS.

MODERATE CHARGES.

ALL ORDERS SPEEDILY EXECUTED.

BOMBAY AUXILIARY BIBLE SOCIETY.

Pulpit, Family, and School Bibles in English, with marginal references and maps, bound in morocco, sheep, and cloth—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

ENGLISH AND MARATHI DICTIONARY.

Price 6 Rs. per copy
or 60 Rs. per dozen.

Apply to BABA PADMANJI.

Upper Duncan Road,
Bombay.

THE BOMBAY GUARDIAN.

PRICE REDUCED TO RS. 6.

The BOMBAY GUARDIAN is now enlarged from 12 to 16 pages. It has been in existence for more than a quarter of a century. It has quite a large circulation in India and to some extent also in Europe, America and other countries.

TERMS OF SUBSCRIPTION: Rs. 6 in advance per annum; with Indian Postage, Rs. 7-10; with Postage to England, and America via Brindisi Rs. 10-14; to other Foreign Contries Rs. 9-4-0. For smaller periods in proportion.

Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, peon with subscription-book will call statedly.

ADVERTISEMENT RATES.

STANDING ADVERTISEMENTS for 1 year, As. 4 per inch for every insertion in advance.

„ „ „ 6 months, As. 6 „ „ „ } with occasion-
„ „ „ 3 months, As. 8 „ „ „ } al changes.

ALL RELIGIOUS (Christian) AND CHARITABLE ADVERTISEMENTS, both for longer and shorter periods, 4 As. per inch for every insertion.

SHORT ADVERTISEMENTS in small type, As. 2 per line for first insertion and 1 Anna per line for succeeding insertions.

ADVERTISMENTS can be inserted in English, Marathi and Gujarathi.

Special contracts can be made for Advertising; and I shall be happy to correspond with, on the subject.

DOMESTIC OCCURENCES 8 As. per insertion.

N. B. Advertisements of liquor, opium, theatrical entertainmenst &c. will not be inserted.

All business letters should be addressed to Rev. Vishnu Bhasker, at the Anglo-Vernacnlar Press, No. 36, Tank Street, New Nagpada, Bombay.

Letters for the Editor may be addressed to him at the above-mentioned Press.

IMPORTANT

—FOR—

WATCHMAKERS !

Important for

EVERYBODY !

The Rodanow Manufacturing Company, (limited—Capital $2,000,000), Boston, (America), will forward, hereafter, even one single watch to any part of the world at wholesale price, *i e.*, 35 per cent. cheaper than any watchmaker, as none of them is manufacturing watches himself, but only buying them from here. We call the particular attention of every one intending to purchase a first-class reliable watch to our following pricelist.

Key-Winding Watches.

SILVER WATCH,	Crystle glass, seconds hand,	Rs. 6
„ „	Hunting case, engraved, highly finished...	„ 9
„ „	Skeleton movement, Extra Jeweled, stout double cover.	„ 11
GOLD WATCH,	Jeweled, Maintaining Power, Crystle glass.	„ 15
„ „	Half Hunter, Enamel or Gold Dial, Lever escapement ...	„ 18
„ „	Hunting Case, Superior Nickel Movement, best quality with all the latest improvements, 2 Gold Covers...	„ 22

KEYLESS WATCHES,

(Stem-Winders.)

The Keyless mechanism to a watch is one of the great modern improvements in watch work, it does away with the old-fashioned key, with which so many persons have ruined their watches. The watch is wound by turning a nurled knob, placed on the handle or bow, instead of by the ordinary means ; the hands are set in the same way. The advantages of these improvements are obvious, the case, which never need be opened in winding is made air-tight and dust-tight, thus preserving much longer the fluidity of the oil, and greatly prolonging the intervals between the necessary cleaning of the watch.

SILVER KEYLESS WATCH,	Lever Movement, Flat, Jeweled, Crystal Glass	Rs. 10
„ „ „	Double Cover, Enamel or Ornament'd Silver Dial...	„ 15
„ „ „	Superior Skeleton Movement, Extra Jeweled, Stout Double Cover ...	„ 20
GOLD KEYLESS WATCH,	Open Face, Lever Escapement, Ten Jewels.	„ 24
„ „ „	Half Hunter, Best Movement, all latest improvements, 15 Jewels	„ 32
„ „ „	Two Stout Gold Covers, Chronometer Movement with Centre Second Hand, a splendid Watch for presentation ...	„ 40
„ „	CHRONOMETER, 3 Gold Covers Movement of finest workmanship, Center Second Hand, repeating h'rs and quarters	„ 85
„ „ „	*Imperial Chronometer*, showing days, date, weeks and month on dial, repeating hours, quarters and eighths, heavy Gold Covers, warranted for 5 years.	
	and without doubt the best and handsomest watch in existence.	„ 170

OBSERVATIONS.

1 All the above watches can be had in smaller size to suit for ladies' wear at the same price. Monograms, Initials, arms, etc., engraved on the back of the watch free of charge.

2 All our Watches are throughly finished and ready for immediate use and will be sent securely packed in Morocco, case, *post free,* to any part of the world, together with spare mainsprings, glasses and keys, these being a great convinience, as in many out-of-the-way places, it is almost a matter of impossibility to replace one of these articles.

3 Every watch is accompanied by a written warranty, guaranteeing the regularity and superiority of its workmanship for three years, during which time no charge will be made for repairing if the watch is returned post free.

4 All our Gold cases are 18 carat, gold ; the Silver cases are of the best sterling Silver.

5 Six per cent. discount will be allowed on orders for six and more watches.

6 All our watches have compensation balance, which renders them equally accurate in either hot or cold climate.

7 All watches may be ordered with or without seconds hand, with engraved, plain polished or engine turned cases, without difference of price.

8 No orders from abroad filled unless accompanied by a remittance to cover the amount, or a reference on a Boston house.

Persons residing in any part of the world need not hesitate to forward their orders to to this establishment as they may rely upon receiving the exact watch ordered by them, which if not approved, will be exchanged free and safe by post, or money refunded. Fhe best means of sending money is by draft on New York, Paris or London, which can be procured at any banker and everywhere,—or enclose the amount in bank-notes, gold coins or postage stamps of any country of the world. All orders, the smallest as well the most important, will receive the same particular attention and will be forwarded without delay. We respectfully ask for a trial orders.

The Rodanow Manf'g. Co.,

5 and 7 Portland St.,

BOSTON, U. S. of AMERICA.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.

Head Master—MR. JAMES MCDONALD,
Head Mistress—MRS. MCDONALD, | With Assistants

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON,
Head Mistress—MRS. SMEATON, } With Assistants.

Music Master—MR. JOSEPH SCHMUCK.
French Master—SIGNOR PEDRAZA.

R. JEFFREY.
D. MACPHERSON. } Honorary Secretaries.

Boarders (Boys and Girls) are received by Mr. and Mrs McDonald, and by Mr. and Mrs. Smeaton.

Bombay, January, 1879.

CHOLERA.

1840. PAIN KILLER. 1880.

FOR FORTY YEARS

PERRY DAVIS' PAIN-KILLER

has been tested in every variety of climate and by every known nation. It is the constant companion of the traveller and missionary. Its efficacy in all diseases of the bowels has received the most convincing testimony. It is a purely vegetable compound and is a perfectly safe medicine in unskillful hands.

We can offer no stronger proof of its great and growing popularity in India, than by stating that there are to-day offered in the bazar's of Bombay and up-country *at least six* (known to us) frandulent imitations of Perry Davis' Pain-Killer, some of which are put up in our empty bottles purchsed from bottle vendors in the streets.

We warn the public and caution them to buy of only reliable parties.

Authorized Agent in Bombay.

ESUF ALLY HIPTOOLA,
Pir Market.

For Sale by all the leading Chemists throughout India.

ELECTRICITY

IS

LIFE to the BLOOD.

A Galvanic Battery, named after Sir Ashley Cooper, of the shape and size of a rupee, worn next to the skin and fastened around the neck by a silken cord, is one of the latest discoveries of science.

The moisture of the body starts the battery into action and can be intensified by increasing the number of batteries worn. The Electric current destroys impurities in the blood, with all those diseases resulting therefrom, while it gives new life to the whole system.

The batteries last a life time.

Retail price Re. 1 per battery.

Apply to Manager of the Bombay Guardian.

☞ *The above battery will be forwarded to any address by Post, on receipt of the price and two annas for postage.*

CHANGE OF RESIDENCE.

THE HOUSE OF HOPE is removed to Grant Road, opposite the Theatre, in the street leading to Khetwadi.

WELL WORTHY OF NOTICE AS A CERTAIN CURE

For Bilious and Liver Complaints Indigestion Wind, Spasms Foul Breath, Nervous Depression, Irritability, Lassitude, Loss of Appetite, Dyspepsia, Heartburn; Sour Eructations, Lowness of Spirits with sensation of fullness at the pit of the Stomach, Giddiness, Dizziness of the Eyes &c.,

DR. SCOTT'S BILIOUS & LIVER PILLS

STAND UNRIVALLED.

As a General Family Aperient Medicine they have no equal, being mild in their operation, and greateful to the Stomach, they give a healthy tone and vigour to the different secretions, causing the necessary organs of the Stomach and Liver to resume their activity, thus restoring the appetite, promoting digestion, and strengthening the whole system

They can be taken at any time without restraint from business or pleasure, hence they are a most valuable domestic medicine. Heads of households should always have a box of these Pills by them, to resort to on any slight occasion of ailing on the part of those under their charge, as by paying attention to the regular action of the Stomach, Liver, and Bowels, many a severe illness is avoided or mitigated. They will be found in slight cases by a single dose to restore health to the body, with a happy frame of mind.

Prepared only by W. Lambert, 1A, Vere Street, London, W., England. In Bottles **ONLY**, 1s. 1½d. and 2s 9d. Sold by all Chemists.

IMPORTANT CAUTION—Be sure to ask for "DR. SCOTT'S Bilious and Liver Pills," in a green bottle, wrapped in green paper, and having the name and address.

WILLIAM LAMBERT,

8, King William Street, Charing Cross,

Engraved on the Government Stamp Do not, therefore, purchase without seeing the Government Stamp over the cork of the bottle.

GRATEFUL—COMFORTING

EPPS'S COCOA.

BREAKFAST

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet, that a constitutin amay be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."
—See article in the *Civil Service Gazette.*

Made simply with boiling water or milk.

Sold only in Packets labelled :—

JAMES EPPS & CO.,

HOMŒOPATHIC CHEMISTS,

LONDON.

ANCHOR LINE

OF

Transatlantic, Peninsular, Mediterranean & Indian Steam Ships.

Indian Service between Bombay, Liverpool and Mediterranean.

	Commander.	Tons.	H. P. Nominal.	
s. s. "Hispania"	James Laird.	3300.	400.	4th December.
s. s. "Macedonia"	Thos. Martin.	2272.	486.	8th „
s. s. "India"	Geo. H. Read.	2289.	500.	22nd „
s. s. "Assyria"	Thos. J. Knox.	1623.	424.	5th January.
s. s. "Olympia"	John Craig.	2050.	424.	19th „
s. s. "Britannia"	R. Hutchinson.	3060.	400.	6th February.

BOMBAY TO LIVERPOOL DIRECT.

	Commander.	Tons.	H. P. Nominal.	
s. s. "Hispania"	James Laird.	3300.	400.	8th December.
s. s. "India"	Geo. H. Read.	2289.	500.	22nd „

BOMBAY TO MARSEILLES DIRECT.

	Commander.	Tons.	H. P. Nominal.	
s. s. "Madedonia"	Thos. Martin.	2272.	486.	8th December.
s. s. "Assyria"	Thos. J. Knox.	1623.	424.	5th January.

These steamers have been especially fitted for the Indian Trade, and have accommodation for a large number of saloon passengers.

Each steamer carries a Surgeon and Stewardess.

Fare through to	New York	Rs. 600.
„ „	Liverpool	„ 500.
„ „	Marseilles & Genoa	„ 450.
„ „	Naples	„ 400.

For plans, hand-books of information, and for any further information

Apply to W. & A. GRAHAM & Co.,
Agents.

N. B.—The New York passages are booked in connection with the Co.'s Atlantic Mail Service either from Greenock or from London.

There are weekly sailings from either place.

Graham's Buildings Bombay.

HALL LINE OF STEAMERS

FORTNIGHTLY BETWEEN

BOMBAY AND LIVERPOOL VIA MALTA.

The following sailings have been arranged.

	Commander.	Tons.	H. P. Nominal.	
s. s. "City of Baltimore"	I. Veviel.	2300.	300.	about 1st Dec.
s. s. "Trentham Hall"	Jas. Shaw.	2100.	300.	„ 18th Dec.
s. s. "Rydal Hall"	O. Lloyd.	2700.	400.	„ 31st Dec.
s. s. "Wistow Hall"	T. Collin.	2700.	400.	„ 15th January

These fast steamers have been specially built and adapted in every way for the Bombay trade.

Each steamer carries a Surgeon and Stewardess.

For plans, handbooks of information and any further particulars,

Apply to EDWARD BATES & Co. } *Agents.*
W. A. GRAHAM & Co. }

Bombay, 19th October 1880.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

The attention of the Friends of the above Society, and of the Public generally, is invited to the following selection from the stock of books now on sale at the Depot. *(Address—The Superintendent.)*

	Rs.	A.	P.
Life in Nature—Jas. Hinton	3	12	0
Man and His Dwelling place —do—	3	12	0
Thoughts on Health —do—	3	12	0
The Mystery of Pain —do—	0	10	0
Set of 4 Volumes nett	10	11	0
The Religions of the World	2	3	0
Moral Truths of Xianity—Luthardt	3	12	0
Saving —do— —do— —do—	3	12	0
Fundamental —do—do— —do—	3	12	0
Set of 3 Volumes nett	10	2	0
The Gospel History—Ebrard	6	9	0
Creation's Testimony to its God–Ragg	3	2	0
Homiletic Encyclopœdia of Illustrations in Theology and Morals—Bertram [Christlieb	7	13	0
Modern Doubt & Christian Belief—	6	9	0
The Bible Doctrine of man—Laidlaw	6	9	0
The Spiritual Order—Erskine	3	2	0
The Brazen Serpent —do—	2	3	0
The Freeness of the Gospel —do—	2	3	0
Life and letters of Thos: Erskine—	5	10	0
Set of 4 Volumes nett	12	11	0
Science a strong hold of Belief–Painter	6	4	0
The Bible and Criticism—Rainey	3	2	0
Strivings for the Faith	1	9	0
Baird Lectures.			
Messianic Prophecy—Gloag [son	4	11	0
Inspiration of Scripture—Jamie-	4	11	0
Theism—Prof. Flint [ford.	4	11	0
Mysteries of Christianity—Craw	4	11	0
Set of 4 Volumes	16	14	0
Theology of the New Test.–Oosterzee	3	12	0
The Fitness of Christianity to Man Bohlen lectures 1878—Huntingdon	1	9	0
Colloquia Peripatetica—Knight	3	2	0
Confession—A Doctrinal and Historical Essay—DeSanctis	2	3	0
Responsibility for the Gift of Eternal Life—McLeod Campbell	3	2	0
Nature of the Atonement —do—	3	12	0
Thoughts on Revelation —do—	3	2	0
Christ the Bread of Life —do—	2	13	0
Set of 4 Volumes nett	11	8	0
Old Testament Prophecy–Wharburton Lectures 1876-80.–Stanley Leathes	6	9	0
The Religion of the Christ—Bampton Lectures 1874—Stanley Leathes	7	8	0
Seekers after God—Farrar	3	12	0
The Fall of Man —do—	3	12	0
Witness of History to Christ —do—	3	2	0
Set of 3 Volumes	9	9	0
The Battle of Unbelief—Carlyle	3	2	0
The Light of all Ages —do—	3	2	0
Natural History of Atheism—Blackie	3	12	0
New Testament Idea of Hell—Merrill	1	9	0
Infidelity its Cause and Cure—Nelson	1	4	0
Thoughts on Sacred Prophecy—Birks	1	9	0
Religion and Science—LeConte	2	13	0
The Approaching End of the Age Sixth Edition—Grattan Guinness	4	11	0
Life of Christ—Pressense [4 vols.	4	11	0
The Early Years of X'anity —do—	18	12	0
Contemporary Portraits —do—	4	11	0
Set of 6 volumes nett	25	5	0
Christian Sunsets—Fleming	2	3	0
Early Christian Witnesses—do—	2	3	0
Memoirs of Elizabeth Fry	2	3	0

GEOGRAPHICAL GLOBES, 6 inches Diameter.....Rs. 1 9 0

THE OXFORD TEACHER'S BIBLE, in great variety of styles at 4-0-0; 4-11-0; 5-10-0; 6-4-0; 6-9-0; 7-8-0; 9-6-0; 9-11-0; 10-5-0; 10 15-0; 11-14-0; 12-8-0; 13-2-0 & 14-1-0.

	Rs.	A.	P.
The Life of Christ—Hanna—6 vols. *nett* [2 vols. *nett*	16	14	0
Memoirs of Thos: Chalmers —do—	13	8	0
Memoirs of Robt. McCheyne	3	2	0
Additional Remains of—do—[Smiles	3	2	0
Robt. Dick–Geologist and Botanist–	7	8	0
Life of Rev. Wm. Arnot [Drummond	5	10	0
Last Scenes in the Life of Our Lord—	4	11	0
Short Biography of Robt. Halley	4	11	0
Mem. of Ed. and Cath. Stanley	5	10	0
Life of Bishop Wilberforce—vol. I.	9	6	0
The Scots Worthies—Howie	4	11	0
David King of Israel—Krummacher.	4	11	0
The Suffering Saviour —do—	4	11	0
Life and Epistles of Paul. 2 vols. Conybeare and Howson—*nett*	11	15	0
Life of Dr. Judson [Lessons–Balgarnie	2	3	0
Sir Titus Salt. Bart. His Life and its	3	12	0
Life of Gideon Ouseley—Arthur	2	3	0
Life of Alfred Cookman	3	7	0
Life of Thos: Cooper	2	3	0
Prophets of Christendom—Carpenter	3	2	0
Christian Leaders of the Last Century—Ryle	4	11	0
Practical Religion —do—	4	11	0
Knots Untied —do—	4	11	0
Old Paths —do—	4	11	0
Set of 4 Volumes nett	16	14	0
Chinese Buddhism—Edkins *nett*	10	2	0
The Religions of China—Legge	3	12	0
Hinduism and its Relations to Christianity—Robson	4	11	0
Non Christian Religious Systems.			
Buddhism—Rhys Davids	1	9	0
Confucianism—Douglas	1	9	0
The Koran—Sir Wm. Muir	1	9	0
Hinduism—Monier Williams	1	9	0
Islam—Stobart	1	9	0
Extracts from the Koran with English Renderings—Sir Wm. Muir	2	3	0
Mission to Nyassa—Young	4	11	0
The White Fields of France—The Story of Mr. McAll's Mission in Paris and Lyons—Bonar	2	3	0
South African Mission Fields–Carlyle	3	2	0
Christians under the Crescent in Asia —Cutts [Ellis	3	2	0
The Martyr Church of Madagascar—	2	3	0
Twelve months in Madagascar—Mullens	4	11	0
The New Hebrides & Xian Missions —Steel [Clayton	5	5	0
Mission Work in Belleville, Paris—	1	9	0
Free Church of Scotland Missions in Africa and India—Hunter	2	3	0
Missionary Labours and Scenes in South Africa—Moffatt	0	15	0
Missionary Enterprises in the South Sea Islands—Williams [Gogerly	0	15	0
Pioneers of the Bengal Mission—	2	3	0
Punrooty, or the Gospel winning its way among the Women of India Lowe [Maban D. D.	1	9	0
The Phenomena of Spritualism—A.	4	11	0
Moral and Religious Anecdotes—Cheever [Anecdotes–Paxton Hood	2	3	0
The World of Moral and Religious	3	12	0
Christian Civilization—Cunningham.	3	2	0
Lectures on Preaching—Simpson	1	4	0

PHOTOGRAPHIC ALBUMS, at 4-8-0; 5-10-0; 6-6-0; 7-8-0; 8-0-0 and 11-0-0 nett. Scrap Albums and scraps.

SHEET MUSIC, A choice collection of Sacred Songs, Duets, Choruses &c.

	Rs.	A.	P.
Nine Lectures on Preaching—Dale	3	12	0
Jewish Temple & the Modern Church	3	12	0
The Atonement—Dale —do—	3	12	0
Set of 3 Volumes nett	10	2	0
The Speaker at Home—Halcombe	2	3	0
Locke on Education—Quick [leib.	2	3	0
The Indo-British Opium Trade–Christ-	1	4	0
Christian Revelation and Modern Astronomy—Chalmers	1	7	0
The Alcohol Question (compiled from the Contemporary Review)	2	3	0
Home Education—Isaac Taylor	3	2	0
Saturday Evening —do—	3	2	0
Physical Theory of Another Life–do–	3	2	0
Fanaticism —do—	3	12	0
Elements of Thought—do—	2	8	0
Set of 5 volumes nett	14	9	0
Cook's Boston Monday Lectures,—Student's Edition—6 volumes	5	10	0
The Rise of the Huguenots—2 vols. Baird	9	6	0
History of the Civil War in America—by the Compte De Paris 2 vols. *nett*	20	4	0
Midnight Marches through Persia—Ballantine. *Price reduced to*	5	0	0
Moral Philosophy—Calderwood	3	12	0
The Secret of Success—D. Adams	3	2	0
Plain Living and High Thinking, or Practical self Culture— —do—	2	3	0
Beginning Life—Tulloch	2	13	0
Entering on Life—Geikie	2	3	0
Living to purpose—Johnson	1	9	0
The thorough Business Man—Gregory	2	3	0
Self-Help—Smiles	3	12	0
Character —do—	3	12	0
Thrift —do—	3	12	0
Set of 3 Volumes nett	10	2	0
Secret of a Happy Life—Conder	0	13	6
How to Succeed in Life—Lister	1	4	0
Young Man's Safe guard in the Perils of the Age—Guest	1	9	0
Young Man Setting out in Life—do.	0	15	0
Quiet Hours—Pulsford	4	11	0
Trinity Church Sermons—do—	3	12	0
The Gifts of Civilization—Church	4	11	0
The Limitations of Life—Taylor	4	11	0
Moses the Man of God —do—	3	12	0
David the Beloved —do—	3	12	0
Peter the Apostle —do—	3	2	0
Set of 4 Volumes nett	13	12	0
The Ark of God—Parker	4	11	0
Sermons by F. W. Robertson. 4 vols.	8	12	0
Lectures and Addresses by—do—	3	2	0
Set of 5 Volumes nett	10	11	0
Sermons to the Natural Man—Shedd	4	11	0
Sermons by the Rev. John Kerr	3	12	0
Sermons by the Rev. Wm. Jay. 2 vols.	6	4	0
Sermons by the Rev. John Caird	3	2	0
Week day Sermons—Dale	2	3	0
Talmage's Sermons, 6 Vols. each	2	3	0
The Masque Torn Off—Talmage	2	3	0
Around the Tea Table —do—	1	4	0
Crumbs swept up —do—	1	9	0
One Thousand Gems from Talmage	2	3	0
Suggestive Passages from —do—	1	9	0
The Human Body —do—	1	9	0
Studies in Life—H. Sinclair Paterson	1	9	0

CHRISTMAS, NEW YEAR & BIRTHDAY Cards, a great variety, at cheap rates, carefully selected from samples specially imported.

ILLUMINATED WALL TEXTS, a fresh Supply, in all styles and sizes with and without Oxford frames.

A Discount of 10 *per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calendar month to the value of Rs.* 10 *and upwards. Payment either in cash or on presentation of account at the beginning of the month succeeding the purchases.*

Printed and Published for the Proprietor by SUMANT VISHNU KARMARKAR *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 36, Tank Street, New Nagpada BOMBAY.